A WORKING PROGRAM FOR THE LOCAL CHURCH

WARREN F COOK

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A Working Program for the Local Church

BY
WARREN F. COOK

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CHAPTER I

FOREWORD

It has been a practice in the ministry of the author to bring before his official boards, at certain intervals, addresses or papers in which certain vital and practical matters of church life were discussed. These papers have come twice a year, in the form of the minister's annual and semiannual addresses, or, at times, a series of matters have been taken up one after the other at successive monthly official board meetings. The present volume is made up from these addresses. Some of them are about as given; some are expanded and made more general with matters of purely local interest eliminated. A part of two of the chapters, "The Program of Teaching" and "The Program of Training," is the substance of two articles which have appeared in the Sunday School Journal, and indebtedness to the publishers of that periodical for their use here is acknowledged.

Of course the series, while called a church program, is not exhaustive nor complete. The papers are put in this form rather than in the form of an abstract program because it is felt

that in this way the suggestions, if any, will be more flexible than they otherwise would be. There is no thought of suggesting a ready-made program or plan which may be applied to a local situation with a little alteration to meet the particular need. If anyone is seeking such material, it will not be found here. This is not an attempt to write an answer book for the problems of church life which the minister can keep in his desk for consultation, as our teacher used to do when we were taking Ray's Higher Arithmetic. Such a task would be as impossible as unprofitable. The aim is, rather, to consider principles and formulas that may be illustrated by certain plans which have proven helpful to us. These are used only as illustrations, however, to show the working of some principle of church life, and are offered, as are all the suggestions herein, in the hope that they may be helpful to others, as so many others have been helpful to us.

The chapter on "The Program of Pastoral Care" is not an attempt at homiletics, neither is the chapter on "The Program of Preaching." The chapters on "The Program of Teaching" and "The Program of Training," and indeed all the chapters, are written from the view point of the practical minister rather than of the specialist.

CHAPTER II

THE PLACE OF A CHURCH PROGRAM

At the very outset it will be well to make clear the place a program must occupy in the life of the church. Our conviction is that a program is essential to the highest development and the best results of church life, but we would keep clearly in mind the fact that the program is not in any sense the life of the church, that it is not the end to which we labor, and that if too much attention is paid to it the real issues of church life will be defeated.

The program is the skeleton in the body of the church. The flesh and blood and spirit are of first importance. As the bone gives form and character to the body, that upon it we may build an organization called life, so a program in the church is the framework about which all thought and activity is organized, directed, and given character. The program is not the life itself. It is the servant of the life. It is nothing in itself, but is the basis of everything, in its place. Some people have made mistake here, and, like the old tinker who became so interested in the works of his clock

that he forgot its hands and face, and even that it was made to keep time, they have spent all their effort in formulating plans and programs, which were fine specimens for a church museum perhaps, but of little use among living men. We have laws and regulations in society, without which the institution of civilization could not stand. Sometimes an official, like some traffic policeman, will make these regulations so prominent they become a hindrance and a positive detriment to the life they are made to serve. It is not the fault of the regulations. It is the fault of emphasis. Such we see at times in the church until the program which should be hid beneath the life, like the branches beneath the foliage and fruit, becomes the barren, cold tree of the winter season.

The lowest form of life we know is the amœba. It is simply an irregular cell of protoplasm, pushed here and there by the forces about it, feeding upon whatever comes its way, having simply the instinct to exist. Its life has no organization, no direction, no purpose. In a similar way a church without a well-defined program will move with the currents about it, feed without choice upon whatever presents itself, having an instinct to exist.

If this meaning and use be kept strictly in

mind, then the program becomes one of the vital essentials of the church, without which the life of the institution becomes flabby and ill-shapen, without form and void.

It may be well to say also here that in considering a working program there is no intention to map out a book full of details for finance committees, Ladies' Aids, young people's societies, etc. Recently we looked eagerly into a book called a modern church program, to find that page after page was just the detailed plans for one campaign after another of church activity. Our conviction is that church life is not a series of campaigns, but, like all other life, is a steady growth and development. There need be campaigns at times no doubt—financial, evangelistic, and others—but certainly we should labor toward a more regular and natural continuance of church life and expression.

The thing we try to consider here is something more fundamental than detailed plans. Rather than a system of exercise to get up a sweat and set the blood tingling, we want to consider the deeper processes of respiration, circulation, and nutrition. A special system of exercises with cold baths and tonic becomes necessary to a sluggish body—but far better is a normal life with the vital organs doing

their work naturally and well. So, while illustrations of certain plans will be used in the following pages, we say again that they are to be considered only as illustrations. They are not set forth in the hope that they will be adopted, or with any prophecy that they would work should they be adopted. They but illustrate principles of the more vital processes which should control the organized life of the church, principles upon which others can work out their own details according to the peculiar conditions of their local field.

Dr. Jefferson, in his book "The Building of the Church" makes the assertion that a program is essential to the success of any minister as well as to the church. Without such a program the minister and the church which he leads will become swamped in a maze of problems and details and, like the man lost upon the prairie at night, move in circles which arrive at no goal or destiny. It is for this guiding and directing purpose that we suggest a program for the local church.

CHAPTER III

EFFICIENCY AND THE CHURCH

How Far Can the Modern Efficiency Test be Applied?

It will be readily seen that the larger question of the application of the efficiency test to modern church life cannot be treated in a single chapter. Able men have taken volumes in which to cover this important matter. There is but one question that we want to raise here, a question that every man faces as he proceeds with church organization. The question is this: How far can the modern efficiency test be applied to church life? Can it be applied to all church work; has it any place at all in church life; or has it place in some activities such as finance and other business, while not in those matters of a more spiritual nature such as prayer and worship? Can it be used in a voluntary organization as in one where a pay roll is an incentive to best endeavor?

These questions we want to consider. Take the last first. "You men ought to run your churches as a business," said a prominent business man to a group of ministers. "There

is too much waste in time and effort and duplication in the church." Now, we readily grant that there are time and energy wasted, as he and many others contend. But we might as well content ourselves first as last with the knowledge that you can't run a church as you do a business. One reason why you cannot is because you are dealing with voluntary workers. Your pay roll is persuasion, not bank notes, and as much as we deplore the fact, nevertheless human nature, by the very necessity of existence in many instances, is challenged to best thought and energy by the wages received. When voluntary service has vision and spirit, it is far superior to paid service. This is illustrated in Belgium and other war-stricken countries, where volunteers, many of them Americans, are giving the best of life, even life itself, in volunteer service. And any man who has been long in church service has experienced some fine examples of noble Christian lives giving more willingly and even more efficiently in service to the church than to their daily work. The fact remains, however—and we are sure it would have been well for us if we had understood this earlier in our ministry—that the majority of church workers keep in the near margin of their consciousness the fact that they are free-will

agents who can come and go as they choose and stop or start as they feel like it. We have a notion that by better training in our churches, especially in our church Sunday school—by less petting in the case of spoiled and touchy natures, with a little more strictness in which the cause is uppermost rather than the feelings of some people—we will get better results; but, even so, we never can run a church as a business. We don't want to. We can lead a church and get far better results than to attempt to run it.

This, however, does not imply that there is no place in the church for efficiency methods. When we go into one of our modern factories or department stores we find that each department has its specific tasks to perform, and that there is no conflict either in the work that is done or in the time and place of doing the work. The thing runs like a clock. There are many wheels, but they run in harmony. We find, if we inquire, that they have applied one of the big words of the age, this word "efficiency." This word has been written so large and spoken so loud and applied so universally that it has been accepted by some as a panacea for all the ills of the day. We test our machinery, we standardize our business and our schools, we raise our potatoes and our babies by efficiency. Of course the word has

hit the churches, and some of them have been badly hit. But there are some things in this world which the modern test of efficiency cannot test, and they are not all in the church. There are values which it can never measure. Can efficiency measure the actual business power and the accompanying business success of the personal spirit of good will between employer and employed? Can efficiency test the actual development of the child mind under the influence of a given mental stimulus from the teacher? Can efficiency measure the power of courtesy? Can it follow the influence of will upon will, of soul upon soul? Manifestly no. When the newspaper totals the expense of one of Billy Sunday's campaigns and then divides into that the number of reported conversions, with the result of so much cost per soul, it is as much nonsense as to expect a minister to make a microscopic study of the souls of the children of his Sunday school and report the number converted during the year. The main difference is that the newspaper rather intends its report to be taken as nonsense. You cannot count the presence of souls as you can the noses at an Epworth League or Christian Endeavor group meeting and then award a banner. You cannot pay for souls by piece: you cannot apply the time clock to

the working of the leaven. There is a realm of the intellectual, of the moral, and of the spiritual that cannot be unlocked by the efficiency key.

But because there is a realm, especially in the work of the church, which cannot be tested by business efficiency, many voices are raised against it altogether, and say, "You have no place among us. There is no phase of our work where your measure can be used." Certainly, this attitude is as wrong as to try to apply practical efficiency tests to spiritual values. The schools have not done this. They have thrown wide their doors and said to efficiency, "Work where you can." Business, of course, has taken the same attitude, even more freely than the schools, and so have many religious organizations, such as charitable societies and the Y. M. C. A. and Y. W. C. A. But here the church has been very backward. It has too often followed a sort of a do-as-you-please-and-trust-to-Providence plan. Even though certain phases of church work (and the most important phases) are closed to the modern efficiency test, at the same time it would be exceedingly interesting, and no doubt profitable, to test the work of the average church and the average minister by the time clock and the piecework system. Probably no record would be so interesting as one's own.

Certainly, the business methods of many churches—their methods of raising money, their system of keeping records, their disbursement of funds, their use of the church plant, their form of organization, their general program of work—are exceedingly unbusinesslike to say the least. And we find that churches with fine business men on their boards who apply the most modern business methods in their own work often do not bring them into use in the church. This has been a source of wonder, but the reason is probably because men pay more attention to tradition in the church than they do in business. But is it not reasonable that we should use every legitimate principle of efficiency which can be used in a religious organization, applying it wherever it has application and just so far as it can measure, then have the sense and the patience to wait for the development of those slower processes of nature, just as we have learned to have patience with the tender plant and young mind in its gradual unhurried process of unfolding?

We must apply both impatience and patience in church work with wisdom to know where each will effect the best results. Realizing that the work of building the kingdom of God cannot all be done this year, nor in our life, we should lay with permanence the part given

us to build. Some people are never satisfied unless they are working on the top story. They are interested in the finishing end of every job. They long to harvest the fruit. It may be that we are called, however, to build well a foundation or plant the seed that we shall never see push above the ground. If such be the case, we can be sure that if we do it well, we will have done our duty, and our reward is as certain as though we were heralded the world round as one who brings to completion a great task. There is comfort in this to the man who is doing his utmost. There is danger to the man who would use such a principle to hide shirking inefficient efforts.

Throughout the following pages then we shall keep in mind that there are realms of church life which cannot be measured by the modern business efficiency test, yet much of church activity that can and therefore should be so tested.

CHAPTER IV

ORGANIZATION AND RECORDS

It is not our purpose to take up here the question of the details of the various organizations in the local church, which would be quite an impossible and quite as useless a task. Organizations do not necessarily mean organization. Sometimes they make organization impossible. By the program of organization we mean a general plan which underlies the organized life of the church. Life is an organized plan. The circulatory, respiratory, and nutritive systems are a part of that plan. They are complete in themselves, but they do not work at cross purposes with each other. Such is our idea in having a fundamental plan of organization in the local church, a plan through which all the separate organizations of the church live and move and find their life and purpose. We well know that such is not always the case. A bit of experience will illustrate.

Two young men entered the morning preaching service late. They had both been at the Sunday school session preceding, but had lingered for fifteen minutes at the close of the

session in one of the classrooms, where they were engaged in a very serious and somewhat heated conversation.

"So it's true we have lost Phillips."

"Yes, it's true. And it's a bloomin' shame. We not only have lost Phillips but we will lose most of his boys. It's a shame—that's all—something has got to be done."

The facts back of this conversation were simply these: Phillips was at the head of a boys' department in the Sunday school. This boys' department had been planning for an entertainment to be given in the church on a certain date. When the tickets came out for the affair, they found that one of the other societies of the church had planned a special business meeting for that night, and that the Ladies' Aid Society was giving a chicken-pie supper just two nights before. The boys' entertainment went through, but it was a dismal failure. The chicken-pie supper had taken all the cash the people had to spend that week, and the extra business meeting took from the boys' entertainment others who might have come. Some people were sorry; others accepted it as a matter of course. Phillips took it to heart, and without any to-do about it he simply wound up his work in that church and went to another. Similar things had hap-

pened too often, and there seemed to be no remedy. Now, the results were not simply that Phillips left, but, as predicted, some of the very finest young men of that department of the Sunday school left also, and some of those boys simply went out of that church into the world and have never as yet come back to any church. All because two societies, both trying to do good things, happened to conflict in the time of their activities.

Let us give another illustration. This time it was two women's societies. One of them was having the only affair which they were to give during the year. When they were making their final preparations for the affair they found that another women's society of the church had planned something just the night before and, because neither would give way, friction was started which hurt that church for years to come.

Now, these two cases may be extreme, and yet we doubt not that the church of any size is an exception which has not felt the conflict of its various organizations, either in the work they were undertaking or in the time of its execution, unless there had been established some efficient coordinating agency in the church.

Some one says, "The trouble with our church

is that it is overorganized." But as a matter of fact that is not the trouble. The trouble is that it is not organized at all. Yet that person was right in what he intended to express. He simply meant that in his church there were so many organizations, and they were so unrelated, and therefore so conflicting, that a very large share of the effort and energy of the working force of the church went to waste and friction—probably more friction than anything else. Such a thing can be duplicated over and over again. Where is the efficient force to unify and direct the increasing number of authorized organizations in the local church? In many cases, instead of the organizations in the local church marching in step and file under one common authority, each waits till it gets an inspiration, and then, as Bishop McConnell says of the Mexican soldier, "just blazes away." The result is that instead of hitting the enemy, one organization is more likely to hit some other organization in the solar plexus and deal its efforts a deathblow or start a fratricidal war. Undoubtedly, one of the great needs of a local church of any size is some agency which shall unify the efforts, direct the campaign, and train the guns upon one common enemy rather than upon its own troops.

Especially is there need of some such body

in the local Methodist church, if a program covering several years is to be drawn and carried on, because of the possibility of changing ministers who may each have a program of his own. A church with a program can go forward steadily instead of readjusting itself every few years to the plans of a new minister. It can select its ministry with this in view.

1. Now, what shall this central organization or authority be? We have to take account of existing organizations and their authority, but if there is to be efficiency, this body must represent all the organizations and societies in the church. If there is to be authority, it must be delegated authority, not imposed. If there is to be leadership, the people must feel that they are responsible for the leadership, then they will be responsive to it. One naturally turns for such authority in the Methodist Church to the official board. And while the official board has power (and should exercise it) of passing on all general church activities, it has limitations, as I shall try to show.

a. It is too large to call together for things that need immediate action.

b. It is not familiar as a whole with the details of much of the work of the church, such as the Sunday school, the young people's work, the women's work.

c. The Discipline guards certain other boards in the local church, such as the Sunday School Board, and gives them certain powers which this board cannot violate.

d. And, further, there are so many varied organizations in a church of any size that there is need of a representative "Central Board" to act as a clearing house for the whole.

For convenience let us call this "Central Board" the Church Cabinet, or Council. Such a Cabinet should have upon it a representative from each separate organization in the church; that is, it should be composed of the representatives from the trustees (and the official board other than the trustees), the Sunday school, the men's organization, the women's organization, etc. This Cabinet will meet and receive the program of activities of each of the several organizations, and from these compile one general program of activity for the whole church (which it is well to publish for the general information of the church membership), or it would be still better if this Cabinet would draw and suggest to all the organizations represented a comprehensive program of which all would have a part.

This would, as will be seen at once, eliminate much overlapping of activities. It would create understanding and sympathy on the

part of one organization for another. It would give each organization a better perspective of its own work amidst the whole. It would also make each organization look farther ahead, and thus plan its work better, so that we need not have organizations saying, "Go to now, it's time to have something," and then go off half prepared. It would tend to give care and dignity to the character of the program of activities of each separate organization; it would also create the ideal that each organization was an integral part of the whole, working in cooperation with each other organization instead of being a separate entity; it would give encouragement and education to weaker organizations and generally unify the efforts of the whole church.

At first it might seem that such a Church Cabinet would be as unwieldy as an official board, but it would not be, first, because it would be much more representative and democratic, and each organization would come to feel the necessity of being represented in its meetings, and then after the first few meetings of this Cabinet as a whole, in which the general program was drawn, there could be elected from its members a smaller Cabinet or committee of say five, to which would be given power to steer the general program and attend

to minor details that would arise. The whole Cabinet could then meet about once a quarter to review and advise the work of this smaller group.

Further, however, if the organizations of a church are properly coordinated, this Cabinet would not be so large as would be the case in the average church, where there are often two or more organizations undertaking to do the work that one could do better. For example, many churches have three or more women's societies. There is no doubt that one woman's society with three departments covering the three organizations would be in the end much more effective in the general work of the church. It would create understanding and sympathy between the organizations which often does not exist at present. It would also facilitate an approach to new women coming into the church in a united way as cannot be done now, and it would cut down a number of meetings a month so that the women could be released for other important work. This same thing could be said with reference to the Brotherhood and organized men's classes, and it applies as well to groups of young women like some Philathea classes, who often carry on a very effective missionary program, working side by side with such young ladies' missionary

organizations as the Queen Esther Circle and the King's Daughters. One thing that makes it very difficult to coordinate this work, and also that of the women's societies, referred to above, is the independent regulations of the general women's societies—the Foreign and the Home Missionary Societies. It would seem that these societies would do a great service to the church if they were to make arrangements for such possibilities of coordination. It might for a time—possibly a year or two—decrease the offerings from one or the other, or both of the local societies, but it would undoubtedly create an understanding and a sympathy among local church women that would be highly desirable, and in the long run be greatly beneficial to the cause of missions. Now, very often there is rivalry between these societies that is manifestly against the very underlying spirit of missions.

This same thing is true of our young people. There is great waste of time and energy, as well as confusion, among local young people because of the demands of two or more general boards, such as the Sunday School and the Epworth League Boards, offering programs that have no relation to each other. More will be said as to this in the chapters on "The Program of Teaching" and "The Program of

Training," but just here let us say that it seems only reasonable that one general organization with departments of activity related in one common program would give our young people far superior training than the present plan. There are churches that have felt this need so urgently they have worked out for themselves some such plan and would not think of going back to the old complicated, unrelated system. The well-organized Sunday school can do all that an Epworth League and a Junior League can do, and much more, without duplicating workers and work. This is true also of children's and young people's missionary organizations. Better missionary instruction and training can be done under the authority of the Sunday school than in separate organizations; and if our parent boards would only see this and cooperate instead of insisting upon setting up separate organizations (often without consulting the minister or other local authority, except the local missionary organization), much more would be accomplished in the end than under the present plan. Of course this cannot all be done at the usual Sunday school hour, but all these other organizations take extra hours and workers who could be used as well or better under Sunday school authority than separately.

At first any such change in the local church is bound to be confusing, the more so among voluntary workers who have been brought up under the old system. This coordination, however, in my mind, is the thing to which the general church is tending, and which is necessary to the future of the life of the local church. It is its plain duty to get its own organizations and to conduct its own work upon the most efficient scientific basis, so that it can direct that power in the uplift of the community and the world, rather than to spend the major portion of its energies upon its own existence.

It would seem, then, that if there is to be unification of local church effort instead of spasmodic outbursts by unrelated organizations often running counter to each other, attempting similar teaching and activity, and because of this, omitting much needed work, to say nothing of the division of spirit, some such central authority as suggested is imperative.

2. Another factor in the program of organization is the matter of records which centers around a church office. If a church is small, this office will doubtless be the minister's study. In a church of size, especially if a downtown church, a well-equipped office will be found not only desirable but a necessity. Many churches in

the heart of the city keep their doors open daily for rest, meditation, and prayer. Some of them hold noonday services, some even midnight services, in their endeavor to meet the needs of the people. The church is beginning to realize that its plant is an investment and should be used a great deal more than just on Sundays and a few hours during the week. The social economist criticizes men of wealth for having several houses none of which are in use but a fraction of the time. Baseball corporations are criticized for holding large tracts of play land which are used only half the year, and in use only a part of the day during the playing season, especially when thousands of children are starving for room and light and air. Certainly, then, a church, which is the agent of all agents for humanity's welfare, should not subject itself to the criticism of maintaining a plant for the exclusive privileges of those who choose to worship but a few hours a week. One of the ironies that presents itself in many cities is a large, dark, cold church, with locked iron gates, bearing the sign over its doorway in golden letters "Welcome." Welcome is not a thing that can be dispensed by painted signs—or by words or handshakes. Welcome must be demonstrated by the willing sacrifice of personalities

aglow in their passion for humanity. Many of our church plants represent thousands of dollars of investment—some hundreds of thousands. Some of these owe a great increase in property valuation to the community which has built around them rather than to their own efforts or foresight. This only increases their obligation to serve the community in which they live. The church that accepts, without responsibility, such treasure, has lost its right to the name. It has become a religious club—with none too much religion. On the other hand, a church which spreads its welcome with light and warmth in which are religious, philanthropic and social activities, will have written its welcome sign in the minds and hearts of men, and their glad response will be answer to its invitation.

(1) Now, in any church, whether downtown or uptown, large or small, in a special office or the minister's study, one of the very first requisites is a complete and accurate set of church records. We need not stop to elaborate the fact that in this regard our ministers, and our laymen as well, have been exceedingly lax. The way that members have been allowed to slip out of the church and become lost is nothing short of shameful. Men have often been far more eager to add names to the rolls

than to check names off by seeing them placed in other churches to which they have gone. Our zeal for our own church list has far exceeded our zeal for the preservation of the Kingdom and the hearts of men, for we know not, and never can know, how many of those that stray away are never regained to the church. This same neglect is more flagrant in the case of Sunday school and young people's societies. The rule of many Sunday schools has been to drop names casually from their membership, when members failed to show up in a given time, as one might discard a crumpled paper in the scrap basket. In truth, the carelessness with which all records have been kept has entailed a loss we can never measure, not simply in members, but in the very spirit it has created in the mind of men as to church statistics. "Figures won't lie," says the adage, but sometimes they do nevertheless. There is a sense in which all statistics lie, but none have so bad a reputation as church statistics. It is time the church was waking up on this matter, and it is a sign of certain advance that she is.

Of course men will have their ways of keeping records, ways which are best for them. We have found the following system helpful to us. The system is more or less simple and is offered only as an illustration of a way by

which a membership can be carefully handled. (I do not consider here pastors' personal records. Every man has his own.)

The first record is the official church membership record, listed alphabetically in a book prepared by our church for that purpose. It keeps, not only members, but records of pastors, of official men, of preparatory members, of baptisms, marriages, etc. This record is a very familiar one, but not as intimate perhaps as it might be in some cases. I know of a case in a church of nearly a thousand members where the official record lay in one member's house for five years.

Besides this official record, which it would be well to preserve in a church safe, we use several card index lists. One is an alphabetical constituency list which covers all in any way connected with the church. This list is numerically about three times the size of the membership list. The form below will give an idea of the record kept in this list.[1]

A second card list is by streets. This is the church mailing list.

On this card an entire family is listed and by check marks it can be seen at a glance to what organizations they belong, the day of

[1]Church record cards issued under authority of the General Conference can be had of our Book Concern.

Trinity Methodist Episcopal Church

Constituency List

Name ..... Birth .....

Residence ..... Phone .....

Occupation .....

Business Address ..... Phone .....

Family Relation .....

.....

Church Relation .....

.....

.....

Remarks: .....

.....

their birth, anniversaries, etc. It should be noted that the names appear in order—the husband first, the wife next, then young men, then young women, and finally children. This is convenient, since it makes available a mailing list for the men of the church, or the

Trinity Methodist Episcopal Church

ADDRESS Cedar St. S No 412

FAMILY NAME Jones

	Member this Church	Member elsewhere	Attendant, Contributor	Member Church School Dept.	Mem. Men's Brotherhood	Mem. Ladies Aid Soc.	Mem. W. F. M. S.	Mem. W. H. M. S.	Mem. Queen Esther Cl.	Mem. Standard Brs.	Mem. of League	Mem. Scouts (Boys & Girls)	Mem. Junior Church	Birthday	Anniversaries
Wm A. (	✓		✓	a.	✓									4/6	5/4
Mary E. (Mrs. W. A)	✓		✓	a		✓	✓							2/15	
George B.	✓		✓	Br.										5/12	
Francis S.			✓	Ph						✓				4/3	
Gertrude			✓	Jr								✓	✓	12/10	

women, or the young men or young women, or for addressing the children separately. That is, if the men's organization wish to circularize the men, they but direct letters sent from the church office to all on the first lines of these cards. In case of the women, those on the second line, and so on. A stenographer or secretary is essential, although with a small constituency classes and organizations can keep sets of envelopes addressed ahead for use when wanted. It will be found that a good duplicating machine and an addressograph will soon pay what they cost.

Besides these two card lists we use Sunday school lists, as carefully handled as the church roll, and it is not our intention to let anyone slip away without knowing why, or without using every effort to bring him back or place him elsewhere. There are appended here several of the Sunday school record blanks which explain themselves.

Following is the front of the card which gives the complete individual record of each child that comes into our school. Following that is the form which is on the back of this card where the record of the child as he passes from class to class and from department to department is kept, with the grades that he has made in his work, including class and department and general averages.

TRINITY METHODIST EPISCOPAL SUNDAY SCHOOL
NEW BRITAIN, CONN.
COMPLETE INDIVIDUAL RECORD.

NAME		BIRTH
ADDRESS		TELEPHONE
DATE OF JOINING SCHOOL	CHURCH	
DATE OF LEAVING SCHOOL	BAPTISED	
CAUSE		
DATE OF RE-ENTERING SCHOOL		
POSITIONS HELD	WHEN ELECTED	RESIGNED
PARENT OR GUARDIAN		
REMARKS:		

DEPARTMENTS	DATE OF ENTRY	NO. OR NAME OF CLASS	CLASS STANDING	DEPT. AVERAGES
CRADLE ROLL				
BEGINNERS				
PRIMARY				
JUNIOR				
INTERMEDIATE				
SENIOR				
ADULT				
TEACHER TRAINING				
HOME				
			FINAL AVERAGE	

Certificate of Promotion

This is to certify that

_____

is hereby promoted to _____ *grade*

of the _____ *department of*

Trinity Methodist Church School

STANDARD.

Promotion will be based upon weekly records, term tests, and yearly examinations showing the degree of faithfulness, in attendance, punctuality, lesson study, Church attendance, and general interest in class, department and school spirit. Pupils will not be able to be perfect in all of the above items, but a spirit of carelessness or indifference as to these essential things will be considered sufficient reason for omitting promotion records which will deprive the pupil of graduation honors. We believe that the Church school can teach nothing more fundamental than habits of faithfulness and regularity in the performance of duty, and that the results of teaching the Sunday School lesson is largely dependent upon such habits. We, therefore, expect a spirit of interest and a habit of faithfulness upon the part of pupils, teachers, officers and all who are necessary to the life of the school.

The two forms above are our Certificate of Promotion and our Standard, which is the back of the promotion certificate.[2]

[2] A full list of promotion certificates can be had at the Methodist Book Concern.

Trinity Methodist Episcopal Church School

NEW BRITAIN, CONN.

Weekly Report
to be filled in by every Teacher or Substitute

Date _____

1 Is your class All Present? _____

2 Did you attend to Last Sunday's Absentees? _____

3 Today's Absentees	Will you call, write or telephone to this scholar, before next Sunday? Please ans. "Yes" or "No"

Today's New Scholars	Addresses

5 Please report all Changes of Address

_____

_____

6 Birthday Offerings _____

7 Considering Church Membership _____

Teacher _____ Class No. ____

Further information or suggestions may be written on the **Back of this Report**

Class No. Class Name Teacher Date	PUNCTUALITY	ATTENDANCE	STUDIED LESSON	NEW SCHOLARS	OFFERING	TOTAL IND. POINTS	IND. PER. CENT
Class Item Totals							

Total Class Points _____ Class Percentage _____

These are weekly record blanks to be filled by teachers and secretary.

These are for complete record of a child throughout its Sunday school life and for weekly record of teachers as well as pupils. They require constant attention by more than one person, but there will always be found those who like this type of work and excel at it—in fact, render better service here than anywhere else. Here will sometimes be found a place for some poor teacher, hard to dismiss, but well adapted to this kind of work.

Another record we have found essential to best management has been a card index record by organizations with alphabetical arrangement under each organization. This includes trustees and official board, Sunday School Board and officers of all organizations, listed separately, with addresses and phones so that they can be referred to without delay.

Still another record of great value to us is a list of birthdays, anniversaries, etc. We send out from one to a dozen messages and greetings daily. We find that even the older people enjoy these simple remembrances, while the children show keen disappointment if for any reason they are not remembered. The matter is so systematized now, however, that it is not our fault if greetings are not received. Each day when the author goes to his desk these cards for the week are before him for his

signature, and are mailed a day or so before the anniversary.

It is of great advantage, as we have noted before, if a church is open daily; and if it is, it is essential that those in charge have office hours. It is embarrassing and it is negligent to have people come to an open church for information and other purposes and find no one in. No doctor or business man can long maintain customers in such manner. The sexton, the minister's secretary, the assistant or director of religious education, or deaconess, as well as the minister, should have hours. If, for example, the sexton has stated hours from nine to eleven o'clock daily, excepting one day; the assistant from eleven to one, except one day (not the same day as the sexton); the minister from one to two daily, excepting one day; and the minister's secretary, hours following the minister's in the afternoon daily, it will add a business sense and efficiency as little else can. To put it bluntly, folks would begin to realize that the church is on the job. Besides the above arrangement the church phone can be the same number as that of the parsonage, or the assistant's home, so that the ministers can be reached at most hours, day and night, as should be, except during study hours, and even then in urgent cases.

(2) Another element necessary to the most efficient working of the church office, will be the handling from the office the various engagements of the church program. Before an organization in the church sets a date for any affair it should consult with the church office, so that there will be no conflict. Under such a plan as we have outlined under the Central Board, or Cabinet, this would be largely taken care of in advance. Another essential, however, is the matter of giving the privilege for use of rooms in the church. This is often done by the president or a committee of the Board of Trustees. With an open church office and with a program of work, such as outlined, the minister or his secretary has his mind on the activities as no one else has. That is his business. He is more accessible than anyone else, and when reached he is better able to pass upon requests than some one whose mind is upon other business interests. He, in an instant, relates all the church activities, and if he has judgment, is able to decide competently. Otherwise the program of the whole church may be interfered with. This is not to give the minister unlimited power. He is under a board of directors. He is simply a manager carrying out their orders. In matters extraordinary and unusual it would only be

the part of wisdom to consult with further authority, but when the people call in to the office for use of the church and the minister or secretary has to refer them to another party, who may be out of the city, and can give no final answer, it not only takes more of the time of the church office force, but leaves the mind of the consulting organization and the public in an uncertain attitude.

(3) In a church office such as we have been considering there will be a fine opportunity of circularizing the church constituency. By means of a stenographer and a duplicating machine and an addressograph it is possible to turn into the homes of your constituency at least one message a week. One of the finest advertising methods is by means of the personal letter. There comes to the writer's desk almost every week a letter from a business firm that is so personal in its nature that he is bound to give attention to it, and when he needs something in the line which this house represents he rather instinctively thinks of this business firm. If the church keeps its name and its interests before the minds of its people in a judicious way week by week, it will find its congregations increasing and an intelligent interest being aroused in all its work. One of the means which some churches have found

effective is a messenger system made up of groups of boys and girls of the Junior Department of the Sunday school. Stationery is printed that looks almost exactly like a Western Union blank, upon which messages are sent. These boys and girls come to the church on Saturday afternoons, and will take out anywhere from twenty-five to one hundred letters each. Each child is provided with a little book like the one a messenger boy carries, in which he gets the signatures of those to whom the messages are delivered. A record is kept of the number of letters each child carries, and he is credited with having saved the church the amount that it would have cost in postage to mail these letters. Some boys and girls will save the church in this way as much as a dollar each per week. Besides this there are rewards given them after they have carried a certain number of pieces of mail. These rewards consist in badges bearing the name of the church, and after they have carried a sufficient amount a cap bearing the name of the church messenger service is given, and provision is made, whereby if a sufficient amount of service is contributed, a coat will be given to a boy or girl with the church name on the sleeve. This has a tendency to create an interest among the boys and girls as well as

being a splendid service to the church and an efficient advertisement in the community.

Now, when we raise the question of the organization of the various societies in the local church, we enter upon a detail which could not be satisfactorily discussed in a few pages and which we believe is a matter for each church and each society to handle according to its own needs and conditions. The principles of modern efficiency, which have been suggested, for the elimination of waste in time and effort should be adhered to; in the Sunday school we have before us the very finest system of graded organization illustrated in such a book as Athearn's "The Church School," and others. The women's organizations, as well as the men's, are quite largely planned from the central office, and are often too rigid, as we have suggested. All organizations cannot be run into the same mold. The local church will be mindful that it is a connectional church, but it is also a local church—a community church—and must serve its local field. With these two things in mind it can be loyal to the connection and still be flexible enough to serve its community if it has a mind and a passion to do it. We have been interested in this chapter to discuss the more general matters of organization, and turn now to the subject of maintenance.

CHAPTER V

THE PROGRAM OF MAINTENANCE

It would be possible to discuss many phases of church activity under this head, for the church is maintained by many agencies. The Sunday services of worship, as well as the mid-week services and activities, and the various organizations, especially the Sunday school, contribute in one way or another so much to the general life of the church, that they could properly be discussed under any consideration of maintenance. In some churches the subject of maintenance could be well covered by discussing the Ladies' Aid Society. For obvious reasons it seems better to treat these other phases of church life separately, and confine this chapter to two forms of church maintenance, namely, financial maintenance and maintenance by means of membership upkeep.

We shall speak of the upkeep of membership first, because financial maintenance is largely dependent upon it.

1. *Keeping Up the Church Membership.* The task of keeping up the church membership, both in numbers and in quality, is all too often left exclusively with the minister. He looks up

the new people, cultivates the outsider, conducts the preparatory classes, and is generally responsible for this work. There are serious objections to this. Under such conditions the minister is deciding the personality of the church to such an extent that in a pastorate of a few years it is possible for him to very largely change the character and policy of a church. With the power which the minister has in the Methodist Church of putting men on the official board this possibility is enlarged rather than checked. We have known cases where, in a pastorate of but a few years, ministers, with an ambition to make a record, thinking more of numbers than of quality, and with a will to dictate, have been able to change the policy and program of the entire church. If the minister's ideals are high, and his motives unselfish, and if his wisdom and judgment are good, this may bring temporary value —only temporary, however, as the class of people who will allow this will hardly maintain a high standard. If, on the other hand, the minister's conception of the church task is not as high as it should be, the results will be anything but good. We have observed a few cases where the standards in missionary ideal and activity were lowered, where the modern Sunday school idea and all its activities were

destroyed, and where the general high conception of church work and purpose was lost sight of either in advancing purely local interests, or in the selfish ambition of the minister for promotion. Oftentimes it takes years, after such conditions have been fostered, to build again the standards and activities that have been destroyed.

Another danger which is a part of the above but not always accompanied by all its results, and therefore more subtle, is the simple idea that church membership can be built by increase of numbers. In the Methodist Church, where ministers are subject to annual possibilities of change (although there is no time limit, the influence of the Annual Conference upon the mind of the men is constantly felt), and where promotion is frequently based upon the man's reports, there is great temptation to increase the membership as much as possible without giving due care to the preparation of men's minds and hearts for the full meaning of membership. This may mean that children and adults are rushed into church membership without full conception of its high privilege and purpose, afterward to become a weight or even a drag, in the movement of the church life.

The story is told of the minister who at Conference reported a great revival. When

asked by the presiding bishop how many were added to the church membership he replied, "Not any, sir; we got rid of one hundred and fifty." This is not to indicate any thought of too easily scratching people off a church roll. Some men are as ambitious for cutting as for climbing. There are many people in church membership who are not much good to the church, nor to anyone else, but we know not how much better they are in the church than they might be out of it.

There are two standards in church membership—one of entrance and one of attainment. The standard of attainment is limited only by the highest Christian character, but the standard of entrance is based not upon character but upon motive, upon sincerity of purpose. In one respect the church is like the hospital. The hospital does not say that only the perfect in health can be admitted, but holds out its hands to the sick and wounded. After it has received them it exerts all its efforts to put them in perfect healthy condition. In like manner the church does not require a perfect moral or spiritual condition for entrance. It requires a sincere motive only, but after coming into its membership all its efforts are exerted to produce a perfect character. Jesus declared that he came not to save the righteous but the

sinner, and this principle of Jesus must never be overlooked. This fact is bound to bring into the church those who will be criticized by the less charitable, and those who do not understand the purpose of the church.

All that has been said, however, in defense of the weaker member is not in defense of getting anyone into the church who may be persuaded to feel that at least he will be no worse in than out, and perhaps he may get some help to be better—not at all. Church membership should mean something very real in standards of living and thinking as well as the sacrifice in service and material support which one should voluntarily and willingly give. Certainly, this should influence the mind of a minister when he is endeavoring to build up the membership of the church. We would not attribute false ambitions to ministers generally. We only say that there is a subtle temptation here, perhaps unconscious, that should be guarded.

The gravest danger in putting upon the minister the whole responsibility of church membership, however, is to the people who are already members and to those uniting. Such a plan relieves the people of that direct interest and touch quite necessary to build the new members into the active life of the church. If

instead of the minister making all the calls upon those who are to unite, or taking all responsibility with preparatory classes, the very best laymen of the church are enlisted in this work, an interest and an intimacy is created which will be more effective—certainly more permanent—than any other plan. When the minister does all the work and exerts all the influence in this line, we have many people who join the minister instead of the church. We know how disastrous it is in such cases if such people don't happen to like the next minister. When the only force which held them is gone, they fall away like a rope of sand, or remain to be a source of criticism.

Now, if a church board or body has a good-sized membership committee composed of the very ablest men and women of the church who will take time for the work because of the importance of the matter, to counsel and work with the minister, to go into homes of prospective members and talk of church membership from the standpoint of the layman, it will be readily seen that the effect will be not only stimulating and edifying to those who assist, but will have a most wholesome and stabilizing effect upon those who come into the church. They will at once have friends who are more than acquainted with them, who have shown

a real interest in them. They will feel that the church, not just the minister, has invited and enlisted them into its membership. They will very soon be a part of the working force of various societies and organizations through this intimate touch of these members, and be established long before they could possibly be in any other way.

Now, as to the field from which the added membership shall be drawn, we shall not speak at such length. The Sunday school has ever been, and doubtless ever will be, the richest field for church membership. It will be a very bad day for the church when it is not. Men will be reclaimed who have been in the world, either because of indifference or sin. Others will be brought into the church who were trained in its schools in youth but for various reasons, for which they may not be altogether responsible, have been out for years. These two sources—that of special evangelistic effort, by conversion, and that of confession of faith —will ever be necessary and to some extent fruitful fields. But it is plain experience that those who are brought into the church through its church Sunday school, who have never been out of the fold, are the ones who make its strong active supporters. They have been trained all the way up—it is bound to be so. Men who

were in the Sunday school in younger days, but who dropped out when boys of twelve to fifteen or twenty, and then come back into fellowship and membership when the responsibility of fatherhood makes them feel the duty of example, sometimes become good officials, whose counsel is well worth while, but very, very seldom do they become active in church life other than in an official way. Often they are a hindrance to the progress of modern Sunday school ideas, which have come into use since their day, and very often they are shortsighted as to missionary ideals and activity. There has been a gap in their training. They have skipped those years of training that are as essential to higher conceptions of church life as algebra is to higher mathematics. This same truth is generally more applicable to those brought in in later life from lives of sin. Understand, we are not discounting the rescue and reclaiming work of the church; we are only seeing its limitations and laying emphasis upon that larger and richer field from which the church must recruit.

There is a field in connection with the Sunday school which is often neglected. Very often it will be found that the father and mother who are not in the church, but who take care to see that their children are, are outside from over-

sight or from a wrong conception as to the meaning and obligation of church membership. This is more often true of the men than of the women, and sometimes the wives who are members are to blame because of the type of membership they preach and live. These men when approached by a man, who will present the matter of membership from a man's standpoint, are very often quite ready to join the church. This is a rich and much-neglected field.

As to methods of evangelistic effort, whereby membership is increased, and as to the special methods of pastoral care and training for membership among the children, I either discuss in later chapters or leave as details which each church must work out according to local situations. I turn now to the question of financial maintenance.

2. *Financial Maintenance.* In Chapter III, in discussing efficiency, reference was made to inefficient methods of raising money for church expenses. Very often the Finance Committee in the church is the most important committee. In fact, some churches use up most of their energy in the effort to exist. Undoubtedly, there are many cases among all denominations where good sense—which is a most important requisite of godliness—would see that churches should unite their forces to better serve the

kingdom of God. Denominational passion, and even local church tradition and pride, often interfere with the cause of Christ. But assuming that a church has a field, and therefore a mission to serve, what principles shall it follow in financial maintenance?

We shall have to assume some things here, as we have not time to argue them. We shall assume that voluntary giving is the highest form of Christian stewardship, even though it has many drawbacks. We shall also assume that those methods, with local adaptation, set forth by the Laymen's Missionary Movement, and adopted by various denominations with slight variation, are best. These include the use of a duplex system, whereby people can give systematically to both current expenses and to missions. They include every-member canvasses and such educational programs and detailed plans as are essential to carry these out. For details as to methods and as to the experience of churches who have tried these plans one can get abundant material by simply writing to the Financial Commission of our own church. Most denomiantions can furnish such material. These supplies, of course can be secured through our own Book Concern.

Now, even when all these methods are used it will be found that many churches must re-

sort to other agencies to replenish their lean treasuries.

The average local church lives from hand to mouth and often faces a yearly deficit. Certain words stand out in the minds of those responsible for the financial upkeep of the local church —"Deficits," "Sales," "Fairs," "Suppers," "Ladies' Aid"—and the last should be first. We have heard more than one district superintendent say in Quarterly Conference that were it not for the Ladies' Aids a good many of his churches would have to close their doors. We always have had a feeling that it might be a real question in some such cases whether the ladies were real aids or not. It might be better if the churches did close their doors than to go on creating a reputation for the church which will prejudice the real men of the community who might otherwise be induced to assume a regular support. We have no lack of appreciation for the faithfulness of the ladies who labor in the church. There is a social good that comes by means of cooperative work for a common cause—and there are some ladies who can give to the church in this way who cannot give in cash—nevertheless the fact remains that fairs and suppers and all such means of supporting the church are in almost all cases a direct financial loss, when you consider

the cost of materials used and, sometimes, the after effect upon women more ambitious than strong. In most cases it would be money in a man's pocket to pay cash instead of letting his wife donate from her kitchen. If such were the case, the women of the parish could be released for much other needed work, such as will be discussed later (see chapter on "The Program of Pastoral Care").

Such a direct financial plan would also put the church finances on a business footing that would command the respect of every outsider, many of whom have a tendency now to look upon the church as a sort of charity organization and consider whatever they contribute to it as a donation. The church is worth what it costs—far more. If any man feels that the church is not worth what it costs him, then the church should not receive that man's support. It cheapens the church to do it. This should be made plain to all. People have an entirely wrong conception of the church when they talk of giving you something "to help you out." The Rev. Francis W. Russell, pastor of the West Presbyterian Church of Saint Louis, reports: "In the more than twenty-five years' history of this church we have never given an entertainment or a supper for money, nor have we ever permitted such a thing as a

fair or a bazaar. This church believes in the consecration of money as an act of worship just as much as it believes in any other service for the Lord." This record has been commended as the "Golden Rule for Church Finance." Such a plan could not be adopted at once in all churches, but it is certainly an ideal to be encouraged. Men owe very much more to the church than they sometimes realize and acknowledge. How much of a man's character is due to the influences of the church would be hard to determine, but it is very certain that many of the strong characteristics of men of to-day are due to the influence which was received by their forefathers from the church of the past. The hereditary influences that have been poured into their lives, even the influence of civilization that is all about them in society at the present time, has sprung in large part from the teachings and the training and general influence of the church in the world. Even many business qualities, such as honesty and faithfulness, root back into the influence of the church of the past. When we think of the sacrifices and the labor, and all that has been given by those who loved the church in the past, not only that we might have a church to-day, but that the influences of the church might be felt far beyond its border—

when we realize all this, we see how much a man is really indebted to the things that the church has made possible in the world. No matter how faithful a man might be in his upholding of the church to-day, he could never in this lifetime pay the obligation which he owes the church, no more than it is possible for him to repay the obligation which he owes to the state and to the school. We have a conviction that if the church would take a stand in this, while it might suffer for a while, in time it would triumph splendidly and teach a great lesson.

When we come now to the problem of raising the local church finances, we get down to details which shall be treated but briefly. The church Finance Committee often has on its membership men who will carry on the details of making reports, caring for weekly envelopes, etc., faithfully, with a few other men of business ability to give balance and stability. This committee is not usually expected to look very far ahead—a year at the most. This puts the church finances down as a yearly matter with intermittent spasms of advice from the official board when monthly reports are read, and with an occasional meeting of the Finance Committee to devise ways and means of paying current bills, with the final suggestion of

calling on the good ladies to give another lift. Such things are bad—very bad. They have a bad effect on the minister who knows his salary is in the budget. They have a bad effect on all who sit under such influence. It is a far better plan to borrow sufficient money to carry the church through the year and raise it by special effort at the end than to be continually behind with church bills. This is a blot on the church. A better plan than this is by means of such methods as the every-member canvass, the duplex system, and quarterly or monthly attention, to keep enough coming into the treasury to meet current bills.

If, however, church finances are to be well cared for, this Finance Committee of which we have spoken ought to have a larger task than just keeping up the details of the yearly budget. If it, like the Membership Committee, is composed of the most adaptable men of the church —men who are farsighted, successful business men—the church board can give them power, not only to care for yearly details, but to plan and present and carry through, with the approval of the official board, the financial program of the church. This would include the yearly expenses, requiring a certain number of men to attend to reports and weekly envelopes (which is no small job, and one for

which many men deserve the best praise), but there should be a bigger task. There are three items we may mention in this bigger task, namely, provision for training the children of the parish in giving, providing an educational program for missionary giving, and looking far enough into the future to provide for coming financial expenditures of an extraordinary nature.

In Chapters VI and VII more will be said on the matter of training children to give, but just here it may be well to note that church officials, as a usual thing, do not consider this among their duties. We have known church boards to decide against a policy of enlisting each member of a family to give separately, for the simple reason that it would require more work for the financial secretary. The value of training the children in giving was set aside as too bothersome. We admit that there is extra work in such a plan, but have never been able to see how anyone could think of deciding against so important a matter in favor of a little extra labor. This is exceedingly shortsighted, if not selfish.

A very enlightening example is set before us in a neighboring church week by week. There are two families whose parents have been old established members for years. The

fathers of these families, now deceased, were long time official men of prominence. They both gave largely to all regular and special expenses of the church as well as to benevolences. But in one case the head of the family gave all that was given, while in the other case the records show that the amount, not quite so large, was distributed among all the family including the children. To-day we still see these two families in the church. The mothers still give, and in the case of the family trained in giving, the children, now grown, are regular contributors, giving in constantly increasing amounts. In the other case we see two members of the family slightly interested and giving in irregular small amounts. The members of the family most able, however, are doing nothing. It is only one case, but it is reasonable enough to command consideration. We have a growing conviction that the church which neglects to train its children in systematic support is neglecting one of its primary duties to the church of the future. This duty is one of the very first. We must not ask, simply, "How shall our church prosper this year or next?" but, "What of twenty-five and fifty years hence?"

The second matter in this larger task of the Finance Committee has to do with creating

an intelligent interest in and systematic support of missions. There is a subtle danger which attaches itself to the duplex system if care is not taken. Under the old plan an address or sermon was given, and under the inspiration of this appeal subscriptions were made. This address very often was made by a representative of some benevolent board, and was informing as well as inspiring. In fact, the information given constituted the appeal among intelligent people. Under the present plan there is danger of losing this important feature unless the minister or representatives whom he brings in shall keep up this educating medium. Without information along benevolent lines this worthy cause will wane, as will any other cause so neglected. Nine times in ten it is lack of intelligent understanding that causes lack of interest in missions. Now, if a special committee is made by the board, or if the Committee on Missions is charged with this larger duty, it can assist the minister in a program of education to run through Sunday school and church, keeping before adults and children, by means best suited to the local church, that knowledge which will challenge Christian giving.

Some boards fear this lest the support of the local church will suffer. Experience teaches

us the very opposite. When a church or church people see their own church and its work set in the march of the world church, they are bound to feel the needs of the local church more keenly and support it more fully. We have never known this to fail. We have never known those who gave largely to missions to give less at home; on the contrary, we have found, with few exceptions, that those who are largely interested in the world church are the best supporters of the home church. Sometimes you hear people say: "I don't believe in foreign missions. I think there is enough to do at home." Those people are usually doing nothing at home. This is but an excuse which they use for not giving to anything.

The question of the amount of benevolent giving compared with local expenditure often arises. It seems only reasonable that anything short of the slogan, "As much for others as for ourselves," is below the aim of a Christian Church. I know some churches can never reach this goal, but it should not be lowered as a standard for churches that can. Some churches can and should do more. The same applies to individuals. When the world need is so great and the field so ripe, and so fine a lot of consecrated young men and women are ready to go and be used, we should think of

nothing less as our share and duty. I have heard shortsighted men advise people to split their weekly subscription ten to one, that is, to give ten times as much for local as for benevolent causes. Certainly, we do not want such men upon this Finance Committee.

The third item of larger interest for this committee has to do with provision for the future needs of the church which may entail large expenditures of money. For example, a church may be going to need a new parsonage or a new church organ, or a parish house—things which will require special financial appeal. In a majority of such cases a church waits till compelled to move. They realize the coming need and do nothing but talk until the flood breaks upon them and they are compelled to act hurriedly or temporarily. Neither compulsion carries wisdom. The better way by far is to plan, as a man does in business, for the need which usually shows itself years in advance. This can be done in various ways, by creating a fund or securing yearly subscriptions to meet the need when it comes instead of after. A plan has been suggested and is in use in one or two places whereby the men of the church have formed a mutual society in which each man assumes a percentage of church expense. All men of the church can

join, and all have a vote before large expenditures are undertaken. When, however, a majority decide, then all members are liable for their percentage. In some cases men are each allowed one vote. In others a man is allowed one vote for each per cent he shares.

A similar plan, but better among smaller givers, is to let the budget represent one thousand shares, and let each person be responsible for one or more shares. These plans have drawbacks for yearly current expenses, but are adaptable in case of expenditures of a large nature to come upon a church in a few years.

Whatever plans are used, undoubtedly a wise committee planning ahead will be far better than one raised for an urgent need which falls suddenly upon a church. Just as a nation must wisely care for its life by laying provision for the future, so a church must remember that it has a duty to the future as real, perhaps more so, than to the present. Maintenance is not simply existence. A church has not begun to do its duty when it is just able to perpetuate itself. A church lives to give, not to get. In fact, a church, as an individual, gets by giving —saves its life by losing. It should not be as a leech sucking its life from the community, but as the sun which radiates light and comfort among all. It is this larger thought of

maintenance that we have wanted to emphasize.

A word may be said here on the subject of church advertising. The question of whether or not a church should advertise may be a debatable one, but if it is done with care and dignity, it undoubtedly produces results far in excess of its cost. From a financial standpoint alone there is no question that good advertising for local churches, by means of billboards, local papers, and through the mails, will pay for itself many times over.

There are certain principles that should be kept clearly in mind in church advertising. The main principle has to do with the value of what the church has to offer. It will be noticed that when a business firm has anything to offer that is of high value, it never resorts to cheap or humorous methods of advertising. There is a noted incident of an automobile firm that endeavored to advertise a high-priced car by the use of humorous cartoons and other ludicrous advertising, a few years ago, which lost very heavily and failed in the general enterprise. You cannot sell a high-class publication by the methods of advertising which will sell chewing gum. The public generally has shown that it will not be won to a dignified and high-priced article by undignified and cheap

methods of advertising. The church should, therefore, keep in mind that the thing it has to offer is of rare value. If this is done, then the church can hold before the public its very best wares and know that people will be attracted and held by such means.

Another principle that should be observed in church advertising is the principle of absolute honesty. It is possible for a minister to advertise the subjects of his sermons in such a way that the public is deceived as to just what he intends to speak upon, and the more discriminating will feel and resent it. The straightforward statement of themes which are vital to life will attract men; and if they get something when they come, they will come again. If men, however, are attracted to church merely by the cleverness of advertising, and if there is nothing but cleverness in the service, they will not be built into the church and the kingdom of God as solid units. Experience has taught this lesson so well it would seem that no one would be deceived again, yet we still find men going over the same ground and wasting their powers in this way. It is not enough to get men to church. The business of the church is not just to get crowds. It is to build character and society. This does not mean, however, that a man's subjects need be

dull and uninteresting. Neither does it mean that one cannot set forth the activities of his church in an interesting way. "The unpardonable sin of the pulpit," says Sydney Smith, "is dullness." We do not want to commit this sin in presenting our church activities. They can be attractively and interestingly set forth in public press and by printed folders and letters so that they will arouse the attention of the public generally, as well as those who are more vitally interested, without falling beneath the standard of dignity which the church should adhere to.

Recently we have watched the development of a large evening congregation in a New England city where they had not been used to evening services. We understand that this has been made possible very largely by advertising in a careful, systematic way, with care to always give what was advertised. The men of this church were rather fearful at first as to the expenditures for such means, but the offerings soon became, not only large enough to care for the advertising, but a weekly source of revenue exceeding even the usual morning offering—sometimes twice as large. The result has not been just in financial return, however, but has been a means of calling attention to the church activities and standards throughout

the city. It has done better than this. It has given the church standing among the business and newspaper men of the city as nothing else has. Newspapers have a general opinion of the church as an organization which is looking for all it can get for nothing; an institution quite willing to be advertised if it can get it free. The church, to many of them, is a sort of charity organization, as the hospital and united charities. It has been a revelation to see how they have responded to a church coming in as a business firm and saying: "We would like so many thousand inches this year. What contract price can you give us?" The church price in this case is the same as that for other business firms. This was insisted upon, but the amount of voluntary write-ups received has caused special notice, and other churches of the city have begun to advertise also, so that it has been possible to conduct uniform and cooperative advertising at special seasons, for the church and the cause, rather than just in the interest of one denomination. This is but an illustration of what can be done not just by advertising but by conducting church business as business. It gives the church a standing of respect in the community among men who need the church and who are needed in its membership.

CHAPTER VI

THE PROGRAM OF TEACHING

It will be kept in mind that all that is said here is from the standpoint of the minister rather than from the more technical point of view of the specialist in religious education. The minister may or may not have had special training in religious pedagogy. In all probability the older men will not have had, except as they have picked it up in their reading, as such courses were not offered in their seminary days. A very efficient minister in the Congregational Church, only about forty-five years old, confessed, not long since, to a group of ministers, that everything he knew of religious education (and he knows a great deal), he had received from conferences and through periodicals and books, as there was nothing of the kind suggested to him in the seminary. But whether a man has or has not had this opportunity, he must face this all-important newer phase of church work with intelligent sympathy.

Of course we cannot expect the minister as pastor of the whole church to personally carry out the details of a religious educational program any more than the superintendent of

schools in a city is called upon to do the kindergarten work or teach languages. In a small church, or in a large church where little has been done, the minister may have to take a direct hand at first, but in the long run he will accomplish much more as a general than by fighting in the trenches.

The importance of this matter is rapidly growing in the mind of the church at large. A dozen years ago there was little stress laid upon what we call religious education, but to-day there is not a reputable seminary in the country but that has its courses in if not its department of religious education. We have also several schools that are devoting their entire attention to the subjects of religious pedagogy. Many churches are employing men to give full or part time to this work, and the director of religious education in the local church is taking his place alongside the minister and beginning to rival him in importance.

In the latter part of her admirable little volume, The Unfolding Life, Mrs. Lamoreaux uses an illustration that no one who reads will soon forget. It is the story of a garden she has seen at two different seasons. The first season the flowers are glorious, but the next year, at the same time, they are a great disappointment both to her and to the gardener. The reason

for the difference, the gardener explains, is that in the early part of the first year the seed and the small plants developed under the most favorable circumstances. The second year, however, under unfavorable circumstances, they were partly blighted in their early development. Mrs. Lamoreaux does not have to argue her point. If it is important that flowers have the best chances in their tender days, how much more important is it that the youth of the church and the home have equal and better care? The wise farmer gives unusual care to his seed corn and his young plants when they are susceptible of the best culture. There comes a day, however, when the corn is laid by, which means that there needs be no more cultivating; when, in fact, cultivation may hinder and retard the growth of the grain, even to killing it. The grain is left to work out its own life under the influences of nature. The same truth applies to growing humanity. There comes a time in the life of the adult when the careful plowing and cultivating which were so effective in childhood cannot be carried on with the same effectiveness. The soil of the life becomes more or less hard, so that new seed will not take root in it. The man, like the grain, is left to work out his own salvation under the more general influences of

the atmosphere of God. Since this is true, it ought to make us alert to the fine opportunity given us in the early years of childhood, and at the same time grip us with a sense of the deep sadness of allowing lives in our care to pass that tender period and move out into that more fixed state of life in which no more change may be wrought except under the special power of God, when, even if such a change is brought about, there is uncounted loss.

There is no intention in this chapter to endeavor to set up a teaching and training program which each local church should undertake. No set-and-fast rule can be expected to hold in all cases alike. There are phases of any educational program which must be determined by the conditions of the local situation. This cannot be too firmly asserted. One church may be far in advance of another in its development of religious education, and is, therefore, ready for work which another church may not be ready to undertake for some years. Mistakes have been made in this way by introducing more modern methods of instruction and expression than the church was prepared for, and failure has resulted therefrom. Some churches have been put back years in their advance because of lack of wisdom in this. Graded lessons, for example, have

been introduced by some enthusiastic minister or superintendent before the Sunday school was prepared, and the result has been to create a prejudice against that which would have ultimately succeeded if proper preparation had been made. Generally speaking, a gradual introduction of graded instruction is wiser than to put in the whole program at once, incurring wholesale changes that may stir up strong opposition. The mind of man, like the field, is not ready for grain until it is cultivated. The first thing necessary, therefore, in some places is to cultivate a religious educational consciousness before seed can be sown. This method takes longer, but will bring results of a higher quality, and will, in the long run, be the surer method of getting real accomplishment.

It is not possible in the space of this chapter to give a thorough discussion of a modern graded school. Such a discussion is the work of a specialist and has, and should demand, the space of an entire volume, so that it will be assumed here that any program of teaching for to-day must take account of the best modern literature and experience. Such literature and experience has as its fundamental basis the principle of graded instruction, which means that if we are going to teach and train aright, we cannot class all ages together and

give the same type of instruction or use the same forms of expression with all. This used to be done, but it will never be done again to any extent, simply because it is not pedagogic, which means that it is unscientific and untrue to the nature of growing life.

The principle of grading does not apply to literature alone. It applies as well to equipment and to teaching force. Sometimes it has been thought that all that was necessary to the success of a school was to put in the graded lessons, and when failure resulted the lessons themselves were blamed for the failure. It must be remembered that the graded lessons are but one of the necessary features of a graded school, and that all of the features are necessary to the highest development of the graded principle. These matters need not be argued at length, as there are splendid authorities to whom anyone can turn.[1]

A graded school will have at least the following organized departments with department superintendents and other department officers: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, and Home Departments; each department having from two to four years of study, and while smaller schools

[1] In this connection one should read Athern's book The Church School, which is an admirable authority.

may get along with a training class or classes, many larger schools are finding it expedient to have a special department of teacher training, which may include not only training classes meeting at the school hour on Sunday, but week-day classes for the regular teachers of the school as well as interchurch and interdenominational training classes. The best graded schools also have a Graduate Department, and there is a growing tendency now to form a teen-age group, corresponding to the junior high school, instead of a separate Intermediate and Adult Department. This seems to be a truer grading than the older plan. We must remember in this connection that all of this is in more or less of an experimental stage, and that adjustments must be expected, but the general graded principle is absolutely sound.

In grading a Sunday school it is not possible to follow exactly the same principle of grading as is followed in the day school. The same standards cannot be set either for grading or for promotion. Grading in the Sunday school will have to be more after the natural grouping system of the individuals rather than by any mental test. Promotion in the Sunday school cannot be based upon mental attainment so much as upon faithfulness. In the parable of the talents Jesus makes faithfulness the final

standard of life. If the church in its school uses this principle, there will be a fine opportunity to reward pupils who may be more or less dull and therefore meeting with discouragement in the public schools. Cases have come to our attention where pupils who were beginning to feel that they could not keep up in the public schools were so enheartened by the rewards for faithfulness given in the Sunday school that they carried this encouragement over into their public school work and succeeded where previously they were failing.

We shall not go into a detailed study of each department of a graded school. However, there is one department, which, it may be said, is often poorly developed, and which becomes in a peculiar way the interest of the minister. This is the Home Department. There is no denying the fact that the church Sunday school does not receive the support from parents which is essential and certainly deserved. This support is not given even by parents who are members of the church. Too many homes are looking to the church to give their children all their religious instruction and training instead of cooperating with the church, supplementing its efforts, and expecting to do the major part of this training themselves. The church cannot begin to give adequate religious instruc-

tion on Sunday. The average Sunday school life of a child is about ten years. They receive about a half hour of instruction, an hour at the most, a week. If the child is perfect in attendance for his entire Sunday school life, you can easily figure that he would have received but twenty-six full days' Sunday school religious instruction in a lifetime. When you compare this with the amount of instruction that the child receives in secular education the fact ought to make us see the great need of some effort toward week-day religious education.

But there is another, and perhaps for the present, a nearer help. That is in the enlargement of the scope of the Home Department of the church school. The aged and the invalid, who desire religious instruction, should have it by all means, but the Home Department need not be confined to the task of distributing quarterlies and collecting pennies from old ladies. It ought to be a vital link between the church and the home. Besides using its force to go into the homes of the children, to persuade parents to cooperate with the school in its work for Sunday, the department should provide a program of religious education for the home, to be carried on there by the parents. I know that if this is carefully and patiently tried, under wise leadership, it is possible to

enlist many homes in habits of saying grace at table, daily family worship, and some in a larger program of week-day and Sunday religious instruction and culture. The church school that can materially increase the number of family altars, where intelligent and meaningful daily prayers are said and Bibles read; where stories of bravery and kindness and sacrifice are woven into the very life building of the child; where noble deeds and high motives are breathed in song and poem—that school is doing more perhaps in a single week than an average school can hope to do in a year of Sunday teaching only.

In some churches it has been found very helpful to have an organization known as a "Parents' and Teachers' Association." This association is composed of the teachers of the Sunday school and all parents who have children in the school or are in any way connected with it. It has regular meetings about once in two months, at which the interests of the school are considered, and often a special speaker brings some message along Sunday school lines. The intelligent cooperation that it is possible to create by such an organization is one of the best assets to any Sunday school. Take such questions as introducing the duplex envelopes into the Sunday school, as we have

recently done in our school in New Britain. Bringing this before the Parents' and Teachers' Association, and allowing it to be thoroughly discussed and its advantages understood, and then having it voted upon by this association, gives the movement a start and insures it a continued success which it could not otherwise receive. I do not know of anything more helpful for a local school than some organization of this kind which more closely relates the home and the church Sunday school.

It will also be found helpful to the work of the school if a parents' class may be formed to meet at the Sunday school hour, having as teacher either the minister or some one who is well informed in child psychology and general Sunday school work. Such a class not only can give an intelligent understanding of what the Sunday school is attempting to do, but it can also be of very material assistance to parents in the training of their children at home. It has also been found helpful to put into the hands of parents brief leaflets or pamphlets upon religious educational themes. There are a great many homes, I am sure, where parents would be glad to conduct daily worship if they only had the right type of material to use. If, through the Home Department, the pastor or the Sunday school super-

intendent can put into the homes of the Sunday school simple children's prayers and attractive Scripture stories and other stories of noble characters, it will be found that many homes in which otherwise there would be no daily worship at all will at the morning breakfast table, or in the evening before their children retire, give them daily religious instruction that is intelligent and interesting to the children as well as to the parents themselves.

A further word should be said about the teacher training department. There is no work that is of more importance in our church life than that of teacher training. Some one has said that Jesus was the teacher of a training class. He was not the leader of a mob nor of a great organization. He contented himself to gather a dozen men together and put into their minds and hearts the great teachings of the kingdom of God. Here is a fine example for every church to gather together its most splendid young people and give to them an understanding of the Bible and of the church and of the child to such an extent that they will be able to teach and to train the children of the future in a way so competent that they will command the respect not only of the children but of the best educated parents. Three types of training ought to be undertaken in

almost every church. One will be the training of the teachers who are now in active service. This work will have to be undertaken, of course, at some other hour than the Sunday school hour. Much difficulty is often experienced in getting the older teachers to feel the responsibility of this work. Nevertheless, it is highly essential, and those teachers who will not respond to it ought to be carefully eliminated from the teaching force. Other tasks in the church may be found for them to do, but they should not be allowed to continue to teach the young life of the church if they are not sufficiently interested to better fit themselves for this task. As to the time when this shall be done each local church will have to determine.

Another and more fundamental type of training will be that which takes the young men and young women of the church from the Senior and Adult Departments and gives to them a thorough course in training. This course should cover from two to three years, and should follow one of the standard courses of the church. It is a matter of experience on the part of those churches that have been sufficiently in earnest to insist upon such classes that they can very readily supply their school with future teachers from this class of

trained young leaders. Even if it is only possible to get together a half dozen, or three or four such young people in a small church, it will be found to be well worth while.

There is another type of training which is found to be useful in cities where several churches can get together and conduct an interchurch or city training school. In some instances there are county training schools where the teachers of the county come together and take a regular training course. The advantage of this is that it offers an opportunity for talent in the teaching force which may not be possible in one local church. There is a very highly specialized school of this character in Hartford County, Connecticut. The school is located in the city of Hartford, and does its work in the parish house of the Center Congregational Church, under the supervision of the Hartford School of Religious Pedagogy. This school has been a model for a great many other schools, especially in New England. It has been conducted long enough to prove its worth.

Let us now take up certain matters that must be considered in the administration of any program of religious education for the local church.

I. First, in the light of the importance of this matter, let us see the secondary place the Sunday school occupies in the mind of those who are responsible for the work of the local church, and ask what may be done to enliven their interest.

An eminent boy specialist recently made the assertion that, of the boys the church has had its hand upon in the Sunday school for ten years of their lives, but one in four has been built into the active ranks of the church. Of course this is a rather difficult matter to determine, yet no one with experience will doubt but that we have lost many of our boys, as well as our girls, who should have been saved to the church. This has been partially due to poor records and a certain carelessness in keeping the records that *have* been kept, but it requires little mental effort to realize that there has not been, and that often there is not to-day, the closest relation between the church and the Sunday school. That there is a leak between the Sunday school and the church through which we lose much of our young, strong life is a plain, serious fact. Some think the Sunday school is to blame for this condition, and others think the church is at fault.

Two boys, so the tale runs, looked through a telescope at an approaching ship. One re-

marked, "It is a very large ship, is it not?" The other replied, "It appeared very small to me." Now the difference was just this. The two lads had looked through different ends of the scope. It is a modern parable. Things become distorted by our own viewpoint. The man who looks through the church end of the scope may see and feel that the trouble lies with the Sunday school; but if we look through the Sunday school end of the scope we may have another viewpoint and see that the trouble is not wholly with the Sunday school but, partially at least, with the attitude of the church. We propose here to look upon the church from the Sunday school point of view. We do not claim, of course, that the church is entirely to blame for this leakage, neither do we assert that the attitude of the church is deliberate. We do feel, however, that certain fault attaches to the attitude of the church toward the Sunday school which it is essential to consider.

1. Think first of the very language we have been using. It is a common thing to speak of the church and the Sunday school as though they were two distinct and separate organizations. Certain services are known as "church services," while others are designated, for example, as "Sunday school session," as though the

Sunday school were not as vital a part of the church service and work as any other. Has any service or department of work in the church the exclusive right to be known as the church? Many people who are willing to give their lives in the service of their Master as truly as anyone ever gave his life have a deep and growing conviction that the work of the Sunday school is about the most important work the church ever attempted. Yet we hear, in the presence of the Sunday school members, the morning preaching service termed the *regular church service*, as though the Sunday school were an irregular service. If regularity means system and efficiency, then the Sunday school, above all other work of the church, has claim to that designation; if it means the important, or first service, then, too, we believe the Sunday school has prior claim. The fact is that the term is traditional; but if that were all, we would not need to write. We certainly would not be justified in many words about terms.

The truth is, however, that these terms and expressions spring from an attitude of church members in general, an attitude which assigns to the Sunday school a secondary place in the church life.

Ask the average official man in any local

church about the Sunday school, and he will confess to you that he knows very little about it; and he makes his confession with no reluctance, for he has never felt that that was his business. He has always felt that his work ended when the financial and general business end of the church work was cared for, and that the Sunday school was a children's work in the church, which could well be handled by the women and those men not qualified for the sterner tasks of church management. When it comes to matters of building and repairs, and financial plans; when it comes to calling a minister, or deciding not to call the one on the job, he feels this is his work, but the Sunday school, like the Ladies' Aid Society, is outside his field. This attitude cannot have a healthy influence upon the church Sunday school. The church school can never take its place in the church life as it should, and we never can expect to build its members into the church life, unless those responsible for the program and general work of the church acquaint themselves with the Sunday school and the real place it occupies and can occupy in the development of church life.

2. Take another matter, that of attendance. Complaint is often made that the children and young people do not attend the so-called

church services, that is, the preaching services, both morning and evening. Let us see if the adults are in any way responsible for this. Do they encourage the children to attend by their attendance at the Sunday school service? We know that one of the first teaching agencies is example. Children learn more by imitation than under any other influence, yet very generally it is the custom of parents to *send* their children to Sunday school and to *go* to church themselves. Dr. McFarland used to tell the story of a woman who moved into a parish and was soon visited by the minister of one of the churches, who asked her if she would send her children to Sunday school. In answer she said that she never had sent her children to Sunday school and never intended to, and when the minister questioned her as to this, she told him that she always had *taken* her children to Sunday school rather than *send* them, and expected to continue to do so. Of course some parents cannot attend, we know, but many could who do not, and the majority have simply accepted the distinction, probably from their own Sunday school days, and never have asked whether it is the right attitude or not. The author not infrequently has had people, whom he has invited to the Sunday school, say to him, "Why, that is the children's service,

is it not?" Such an understanding must be changed. If we want to be able to appeal to the children to be in the preaching service, and to come into active fellowship and membership in the church, we shall offer a fine opportunity by getting adults into the Sunday school life, where they feel its interest and needs, and see its point of view.

3. Or, again, take the matter of the time of meeting. The Sunday school is quite generally given a time which will not interfere with the so-called regular morning service—the preaching service. The program of the Sunday services is a thing of long standing, and in this program the Sunday school has a secondary place, either before or after the morning service, or in the afternoon. All of these hours have their difficulties. The afternoon hour makes it necessary for some people, who want to go to the preaching services and are also interested in the Sunday school, to go to church all day on Sunday. (One can be just as intemperate in going to church as in anything else.) Then, too, this hour separates the Sunday school service from the preaching service in such a way that it becomes much more difficult to get the children into sympathy with and into the habit of attending morning church service. The session after the morning

preaching service, so common in New England, brings the school session just at the dinner hour of the child. Of course the Sunday dinner is late, so that this does not interfere with the day's routine of the home, but the child's habit of hunger is regulated by the other six days of the week, not by the one, so that the church Sunday school gets him when he is most restless because of hunger. The hour before the preaching service—the best of the three, in our judgment—if the school session is to be long enough, must be at an hour earlier than that at which many are accustomed to be in readiness on Sunday morning; more especially is this true in the city. This objection is very common and, in some cases at least, a very hard barrier to overcome.

Now, if we were to suggest changing the church hour to any one of these three hours given to the Sunday school, and assign to the Sunday school the hour from ten or ten-thirty o'clock to twelve, is there any doubt about the protest which would arise? Yet adults are certainly better able to adjust themselves to inconvenience, or habit of appetite, than the child!

4. Or take the matter of Sunday school business. In most cases the Sunday school runs its own affairs, pays its own expenses, and

generally goes on as a separate organization. In fact, it is even called upon by some churches to bear a part of the running expense of the church! Suppose, now, instead of doing this, we were to ask the average church to appropriate a certain amount for the Sunday school in its annual budget, is there any doubt, again, as to the protest that would come, at least from those who have not yet realized the importance of the Sunday school work? But certainly it is not fair to expect the Sunday school to go on in this way as a separate organization, handling its own business without any consideration from the official board of the church. We vitiate the very highest ideal of giving when we allow members of the Sunday school to give simply for their own Sunday school expenses rather than allowing them to give for a cause. We should let them feel that the church, as an organization, is sufficiently interested in them to at least appropriate a certain amount annually toward the general expenses of the Sunday school. In some Sunday schools, where the church appropriates a sufficient amount for Sunday school expenses, the children are allowed to give their contribution entirely to missions. While we believe that the children should be trained to give to missions, we do not believe

that it is well to withhold from the children the opportunity of sharing a part of the expenses of their own school. It seems better, then, that the children, as well as the adults, should have opportunity, by means of a duplex system, to be trained in giving toward the expenses of the "Sunday school department of the church" as well as toward missions. In this way the children are being trained in giving to the church rather than just to the Sunday school or to missions alone.

The above things are true of the average church not because it does not want to put first things first, but because it does not yet realize the important place which the Sunday school should occupy in the life of the church. If we expect to perpetuate and perfect the church, we certainly must give a very important place to the matter of building the boys and girls into its structure. The Sunday school may make them Christians, and they may ever remain Christians outside the church, but it is not individual Christians, scattered here and there, who will bring in the kingdom of God, but rather organized, united Christianity. We have thousands of efficient individual soldiers scattered throughout the nation, who will be of no avail whatsoever in the present war unless they be organized and united, but

thus directed they will be of real value. The same thing applies to the organization and the unity of the young life of the church. We simply must insist upon this work if we expect to build the church of to-morrow.

II. Now, what shall be done to change such an attitude and such a condition? Certainly, something should be done.

1. In some places at least the first task will be to create a religious educational consciousness, and in any local church it will be well, by public addresses and conferences, to develop a higher standard of understanding with regard to all religious educational ideals. This should be done not simply by getting the teachers of the Sunday school in conferences together, but by the use of agencies that will reach the parents and the official representatives of the church. No better use can be made of the morning preaching service than to have, at certain intervals, either by the minister, if he is well informed along these lines, or by some specialist in religious educational work, addresses that shall stir the church constituency to a sense of duty and responsibility in these things. Every possible way of stimulating interest, such as taking teachers to State conferences and conventions, building a teachers' Sunday school library, and getting Sunday

school experts before the official board, etc., ought to be used to further this development.

2. There ought to be, in each local church, some coordinating authority which shall have power to carry through a general program of church activity. We have discussed such a central authority under the name of "Central Board," or "Church Cabinet," in the chapter on "Organization and Records." The great thing that this would do for the Sunday school would be to place it in the eyes of the men who are finally responsible for the life of the church. This would allow for the working out of business plans and systems which would add efficiency to Sunday school activities that does not always exist at the present time.

3. But there must be still more than this. The Sunday school is not the only teaching agency of the church. If we are to get our children and young people thoroughly rooted in church life, it is essential that they be trained in the church-going habit, where worship and devotion and reverence will be taught. We have referred to the distinction between the church and the Sunday school made by the adults attending the preaching service and the children attending the Sunday school session. It is a fact that in many churches the public congregations at the preaching services are

made up almost wholly of adults. The children and many of the young people are not to be found here at all. They have never been encouraged to think that this was their service. Now if we are going to be able to train them to participate in these services, we shall have to do more than create a change of attitude on the part of officials toward the importance of the Sunday school. There must be a change in the program of the church service itself. The program of the preaching service must be so arranged that it will appeal to the comfort, the interest, and the actual needs of the Sunday school pupils. If we can once get the right attitude toward the Sunday school on the part of church officials and the general membership of the church, and can then so regulate the preaching service that it will appeal to the comfort, interest, and needs of the children and young people, they will be in attendance as faithfully as they now attend the Sunday school, and more regularly than the parents and adults attend the church. We know this to be a fact. We have watched such a development in several instances closely enough to believe that it can be done almost anywhere.

Consider the child's comfort. Most church buildings are constructed with adult needs and comforts in mind only. The average church

auditorium is arranged and seated to suit the convenience of grown-up people only. The seats are wholly unfit for children to sit in for any length of time. In order that the child's legs may bend at the knee—where God intended they should bend—it is necessary for him either to sit out on the seat so far that he has no support for his back, or to sit so far back that his legs hit the edge of the pews about half way from knee to angle. Let any adult try this for himself. Take a table and put it against the wall, and try sitting up straight without a back rest through an hour of uninteresting discussion; or sit back against the wall so that the calves of the leg hit the edge of the table, and consider how much he will be able to get out of a service of worship or a sermon that is not fitted to his mental taste. This is just what we ask our children to do. Some one has said that the motto of the church in this respect has been, "Suffer, little children!" If we are to expect our children to remain to the so-called church services, we must give them seats to sit in that fit their size and shape. This will go a long way toward attracting the children into these services. How carefully our public schools attend to this matter! Of course the children are there for a longer period, but an hour is much too

long to ask a child with aching limbs and back to try to share a service and sermon of worship made for adults. If the church cannot supply such, it is better to let the little folks go home or to another room of the church during the part of the service which is not distinctly planned for them, where appropriate activities are carried on until the preaching service is over. Care should be taken that this hour with the children is not another Sunday school session, but, rather, a time when the children are taught to be at home in and love the church. Handwork and other kindergarten activities by the use of sand tables, building clay, etc., will tend to keep the child busy and cause him to look forward to this time from week to week.

But the interest of the child, as well as his comfort, must be taken into account. The hymns, prayers, Creed, Scripture, and sermon of the average church service are chosen without the slightest thought as to the interest of the child. He may understand some of it, but most of it is not only uninteresting but unsuited to his mental development. We have found through experience that if there are a hymn, and a Scripture story, and a brief prayer, closing with the Lord's Prayer, and a short sermon, all of which the children can

understand and enjoy, the children will come to the service and endure much that may not be otherwise suited especially to them. This can very easily be fitted into the beginning of the usual order of service, and the smaller children be allowed then to go home or, better, be cared for in some other room of the church, as has been previously suggested. Experience teaches, however, that the children begin to willingly remain through the entire service very young, and also that the adults enjoy the children's sermon as much as do the children; that families sit together in the church service, and that teachers sit with their Sunday school classes. The order of service that we follow in order to include this children's program is as follows:

Hymn of Praise (which is familiar to the children[2]).

Invocation and Lord's Prayer.

Anthem.

Psalter.

The Gloria.

Offertory.[3]

Response by the choir and congregation.

Children's Sermon.

[2] They learn hymns in this session after they go out of the regular church service.

[3] Many of the children use the duplex envelopes the same as do the adults.

Hymn of Devotion.
Scripture Lesson.
Pastoral Prayer.
Response by the Choir.
Hymn of Service.
Sermon.
Hymn of Consecration.
Benediction and Response.
Postlude.

The children retire during the singing of the hymn which follows their sermon. After that, as will be seen, come the Scripture Lesson and the Pastoral Prayer. Very often the children's sermon is closed with a few words of prayer suitable to the subject and to the child mind. This order keeps the children at the service from twenty to twenty-five minutes and releases them before the more serious and what would be to the child mind less interesting parts of the service. A service of a similar character has been conducted by Dr. Farrar, of Brooklyn, for a number of years with eminent success. A young minister, the Rev. Henry Sloane Coffin, of New York, has been conducting such services during the period of his ministry in New York city, and offers a splendid course along this line in Union Seminary. Many other ministers have been taking up the idea, and of late several very good books of chil-

dren's sermons have been published, and some of our religious periodicals publish weekly children's sermons. Recently we have seen the character of a morning service entirely changed by this plan: a congregation largely adults changed to over sixty-five per cent children and young people, with a third of the congregation children under twelve years, many of them sitting through the whole service (though they had opportunity to go home), and not disturbing its order or sanctity in the least. But suppose they should cause some disturbance, which is to be preferred, the children in the church, learning to love the services and to feel at home in them, actually forming the churchgoing habit, or a dignity and decorum which is disturbed by the slightest childish naturalness? If we have to choose between the children and dignity, by all means let us choose the children; but my experience has been that you do not have to exclude either.

4. Of course we have not completed our task when we have trained the children in church attendance. This we believe is highly important, but we must do even more than this. We must build them into church membership. This is our most important field from which to recruit our membership. Fully eighty-five per cent of the present membership of the

church has come from the Sunday school, and a larger per cent of those in active service.

Many methods for bringing the children into the church are familiar to us. There is the "Preparatory Class," which has attempted to give the child some understanding of God and the church and the meaning of membership. There is "Decision Day," when the children are asked to dedicate their lives to Christ and enter church membership.

What we now have to say is not against decisions or preparation for membership. It will be remembered that we laid much stress upon the need of preparation for membership in Chapter V, under "The Program of Maintenance." The preparatory class, however, has often been very formal and the catechism or other materials used for instruction, very far removed from that which will best prepare the child for membership. The child under fifteen years will hardly be helped by discussions of doctrine or theology, even though he may understand the words. We find adults refusing to allow their children to unite with the church because they think they are not old enough to understand, which shows that they have been brought up with a wrong conception of the meaning of church membership. The child does not understand by any means the

meaning of the family, but we do not refuse the child the family care and protection and privileges until it does understand. Neither should we keep the child out of a church membership for this reason, if the child has a desire —as most children do around twelve years of age—to unite. We have known cases where children have been kept back by parents for this reason, and have never in later life united with the church because of this wrong conception of having to understand something too mysterious for a child mind. This is a very serious danger and one that lurks in many manuals for preparatory membership.

What, after all, could be a better preparation in church membership for the child than the carefully prepared lessons of the Sunday school by which our children are trained? We tend to discredit these lessons, and also create in the child mind the thought that the church is something separate and distinct from the Sunday school, when we call them away from its teaching to be prepared in membership. Is it not better if an entire class can be led in preparation by its teacher, simply by giving the lessons at a given period the right emphasis? The minister may meet the class in the teacher's home possibly for a few conferences, but never to let the class feel that church membership

is something separate and more serious than that which they have been receiving week by week from their teacher.

The same danger, in another way, comes when we hold a separate Decision Day for the whole school. It comes to the child mind as a thing imposed upon, not growing out of their instruction. "In a school where all the grades from the Junior up are in the same room I have frequently found that two evils are liable to result. Some have seen it year after year until it has become about as regular and mechanical a thing as the average Christmas entertainment, while others have responded too early, and so have had what ought to be a great life-experience spoiled for them by having it come too soon for them to realize its great significance."

"This latter catastrophe, which in many cases is a very real one, the graded lesson system aims to avert. But it is possible in a school using the graded lessons to throw the educational idea into utter havoc and confusion by introducing a Decision Day service based on a different ideal altogether. Instead of trying to crystallize the teaching of those classes which have been studying the life of Christ, at strategic ages, and bring out of it its normal fruit in a decision, a general appeal is made regardless of

the ideal and purpose which underlies the year s teaching. There are thousands of Decision Day services every year which are carefully and guardedly planned, which eliminate all possible harm to any pupil's religious development and which are ideal expressions of educational evangelism."

We have found the following plan fruitful. We assume that our children are Christian, at least up to a certain age, and believe in laying great emphasis upon the duty and privilege of the teacher of each class to keep before the members, in the most careful way, the questions of a personal Christian life and church membership. Rather than having special Decision Days, either for the Christian life or for church membership, we find it much more wholesome to keep our teachers alive to the opportunities which naturally present themselves in the lives of boys and girls through that splendid, but critical, period we call adolescence. Beginning, therefore, in the Junior Department and on through the Intermediate and Senior Departments, we try to present, by close personal touch of teacher and friend, these all-important questions of individual decision for the Christian life and for church membership. We do not make sharp distinction between them, but, believing that they are very closely allied, we

present them together, or either, whenever the child-life or interest seems to make the time right.

In this way we are receiving into church membership each communion (every two months) members from the Sunday school, and thus each Sunday school class is a preparatory class in church membership (though not so called), and our whole Sunday school is an evangelistic force. Our thought is that instead of this critical change in the life of a child, from childhood to youth, being a time when our boys and some girls shall be allowed to drop out of the Sunday school, we shall double our efforts to hold them to Christ and the church by bringing them into church membership. This will be found to have a splendid effect on both Sunday school and church.

Not much has been said about adult teaching, and not much will be said here. This work is important, but not to be compared with the teaching and training of the youth. The adult Bible class work is important, however. Sometimes all of the activities of the men of the church radiate around these classes. It is a question if this may not be the best form of men's organization we can have. Often they

attain large size, numbering into the hundreds. This is a very inspiring thing, no doubt, but has its dangers. Many times these men's classes rival the morning preaching service and deplete it of men. This becomes the church for these men, and they allow its activities to completely interfere with other church activities. The organization, instead of being a part of the church, becomes an institution of itself, meeting in the church, but not working in coordination with the whole.

Another danger is that which always comes from the lack of efficiency when a group is too large. If there is one thing in religious pedagogy that is well founded, it is the truth of the small-group system. Of course this is not so pertinent among adults, but it can hardly be disputed that four men's Bible classes of twenty men each, with efficient leadership and organization, will do more for the church and the men than one class of a hundred members. It will be harder to get four leaders, but if a church that can muster a hundred men in regular attendance cannot furnish four leaders, then it had better set itself to the training of leadership before anything else. Four such classes would create a healthy rivalry and tend to group men according to temperament, age, and mental taste better than one class four times the size. Ad-

mitting all the good that may come from large adult classes, we must guard against letting our enthusiasm for members blind us to facts which define real success.

Large adult classes for women are not so prevalent as among men. Some very successful mixed classes are held, but as a usual thing the separate classes are more successful. Parents' classes, where problems of child study are discussed, have been found to be very helpful. A very successful school in Connecticut Methodism lays special emphasis upon adult attendance with the thought that if parents are in the Sunday school, children will be brought with them. This seems to succeed in this case at least.

Professor St. John, of the Hartford School of Religious Pedagogy, as well as some others, believes that we are coming to the time when there will be no preaching service in the morning at all, but from ten until twelve or twelve–thirty we will have a church school, in which many phases of church work will be studied, such as missions, temperance, the Bible, church history, etc., the children and adults studying in periods of forty-five minutes each, then passing from one period to another, as in the public schools. The minister would be in this school as a teacher or leader. Preaching would

be in the afternoon at a vesper hour, or in the evening, according to local conditions, or, if the community warrants, there could be preaching at both hours, the vesper hour then taking the place of the usual morning hour and the evening being the more popular service. The things to be accomplished in such a plan may be better accomplished, at least for the children, by week-day religious instruction, and yet there is nothing inherently wrong in such a change, though it is radically different from tradition and would require time for adoption, as the author well appreciates.

As to the teaching which comes by preaching and in the midweek service, as well as in the missionary and temperance societies, something will be said elsewhere.

CHAPTER VII

THE PROGRAM OF TRAINING

TEACHING and training are very closely allied, and some things which have been said, such as that about bringing the children into the morning church service, are really training in the habit of worship, and yet it is done partly through a teaching medium, so that it becomes both teaching and training. The fact is that these two factors in church life go hand in hand. There is no real teaching which does not include training. Take, for example, your public school-teacher. He is not satisfied simply to give instruction; that is, he is not satisfied just to tell the child that such and such is the truth. He realizes that this is only a part of his task. He is there not only to inform the child, but he is there that he may put that information into the child life to stay, and he knows from his psychology and experience that if he is to put into the child life that which will become part and fabric of the child's mind he must insist upon the child giving expression to the thing he has taught. He realizes that the major part of a child's training will come, not by what he tells the

child, but in the way that the child reacts upon what it has been taught; and so he sends the child to the blackboard, or gives him paper, and in other ways very familiar to all of us insists upon the child working out his own knowledge. This is one of the vital truths of psychology and pedagogy. James has written many pages to make this plain. Ruskin saw this when he said that "every truth one sees and fails to act upon obscures some other truth that one might have seen." Jesus saw this when he said, "If you would know the doctrine, you must do the will." By doctrine he meant truth.

Now, in the church we have failed to follow this important principle of education. We have taught and taught; that is, we have told and told, but we have not offered an adequate program of expression with this telling, and consequently we have produced a great many people who know perfectly well what is good, but have never been trained to express that good in daily life. The author meets many men in his rounds who say to him, "I know I ought," but it ends there. They have got the "ought" in their system, but it has no outlet, and we know what that means. A sea without an outlet becomes salt and heavy—*dead*. So a life, especially a young life, will become clogged,

unless it has opportunity for expression, until the principle of Ruskin becomes sadly true, and the life is blinded to that larger truth which otherwise it could have known. This is a very serious thing, and one that the church must give attention to in its program of teaching and training. We know that some effort to do this is offered in connection with our graded lessons, but there is not time in the Sunday hour for any adequate program of expression to be carried out, and the average Sunday school does nothing with this at all. About all the average Sunday school teacher does, especially in those schools where the graded lessons are not in use, is to just say "Be good" in several different forms. After awhile the youngster comes to the place where he thinks, if he does not say, "Well, what of it?" A fellow can't just be good. He's got to be good for something or good for somebody or to somebody, and when you just keep on telling him to be good and offer no opportunity for him to be good for something, he is liable to go where he can find outlet for his truth, or blow the cork and run over in froth. We have a great many people who have grown to do the latter. They have been taught that expression means verbal expression, and they have substituted a testimony for action. The

testimony has become stale, and they have become stagnant and bigoted and useless—even a hindrance to the work of progress. This is not a word against a live testimony that springs from an active Christian—not a word. Such testimonies are a vital part of Christian life and of church life. But there is a person—and everyone knows him—who is telling over again of the happy day that fixed his choice, of the experience of years ago, and that his experience should be the universal experience of the church, when really he ought to be having a fresh experience of the power and the love of God every new day. To-day ought to be happier than yesterday because to-day's experience is the fruit of years of experiences, instead of years of testimony about one experience.

You see the thought intended. We are not speaking against Christian testimony, but insisting that Christian testimony must be the fruit of Christian experience if it is to be living and vital instead of mere words. We have a conviction that if we open an avenue of carefully prepared activities for our children, they will become living testimonies of the power of God, and they will not lose or neglect the verbal expression. When people do something they usually have something to talk about

and to pray about, and generally they have the feeling to express it.

As before; we do not attempt here to give a detailed program of expression, although we have worked one out for our own church. We have a conviction that such is a matter for each church to plan. We will, however, make certain suggestions and set down certain principles which we have found well to follow.

There are already certain opportunities in the church for expressional work among the adults, such as found among ladies, in Aid Societies, missionary societies, charity organizations, etc. There is less opportunity for the men, but the men have less time than have the average women to do these things when they can be done. We will not spend time on these things, as they are more familiar. The Sunday school, or, better, the church school, is the natural place to develop such a program for the children and the young people; but as already stated, there is not time at the Sunday hour. This means that there must be some time spent in the week. Feeling this need keenly, not only for expression but also for a larger understanding of the Bible and of the church, week-day instruction has been undertaken and a program worked out in some places. The best experiment has been carried

on at Gary, Indiana, in cooperation with the public schools. Here the schools release the children at certain hours so that they can go to their respective churches and receive instruction and training in religious education. For this work, properly vouched for, the children receive credit as for their other school studies. The superintendent of the Gary schools was brought to New York city and paid a large salary to help the school authorities there undertake similar work. There was a great deal of opposition in New York city, as might be expected in so cosmopolitan a center, but certain well-defined activities are now going on in some of the churches which speaks for the influence this movement is having upon the minds of the people. There are dangers that will have to be guarded against, and there are abuses which certain churches, and some men, are making of the new plan, but these things will be overcome—they must be overcome—because of the need and the opportunity before us. All cities will not be able to work out the same happy solution as the Gary plan. They will not be able to win their school authorities to such cooperation, but many will be able to do even this, and others will find that plans can be arranged which will enable them to start some movement and thus create an in-

fluence at least. This will require some money, and more faith and vision. But every good thing requires these things, and more faith and persistence in the beginning than later, of course. The question is simply this: Have we enough concern about the welfare of the church and of our children to pay the cost in experiment and criticism and first failures that we may ultimately work out a plan that will meet this natural need, or will we lie back and let the church and the development of the child drag on for another century? It seems to be an encouraging sign that there are a few, at least, who are not going to give up until people are aroused to this matter with sufficient earnestness to overcome all obstacles before us.

When we consider the church not yet ready for week-day religious instruction, there is much that can be added to the usual even here. Each class in a given Sunday school can have some expressional objective. Even the Cradle Roll can be interested in such a thing as a children's Home, which will appeal to them, to such an extent that these little minds will learn to follow the impulse to do good. Every other department and class in the school will find some means of expressing its teachings if a little care is taken by those in authority to get information and select

those things adaptable to the years of the pupils. It is well if each class has some expressional objective, and then if each department has a larger task, and then the whole school may well have a still larger task. It may be that each class can have a share of the larger task of the whole, although there are difficulties here lest we fail to differentiate carefully enough to suit the years and so the interests of the children. At any rate, some outlet can be given whereby the children can grow naturally rather than in the abnormal way in which we have been trying to educate them toward Christian manhood and womanhood.

If a whole school will not adopt such a plan, any teacher who has the real interest of his class at heart can find ways which will save those in his own care. I fully believe that the reason there are some very real Christian workers to-day is because some farsighted teacher, acting where he or she did not fully understand, probably striving just to hold a class, not knowing the laws of psychology, but observing the natural laws of interest in life, took the time and the pains, and had the patience to get the class together for activities of an expressional kind. It may have been only social in beginning, but often it became missionary, sometimes abroad, oftener at home.

In this simple but effective way this teacher became the forerunner of a newer understanding and a better day for all. Many of us can remember these teachers. We did not have them all through our Sunday school life, but those days always stand out as the vital days of our otherwise dull experience. We came to Sunday school on Sundays and gladly gave attention, even working upon our lesson during the week, because this teacher had a concern for us beyond that day. Why do our eyes fill when we recall that teacher? Not because he was better than other teachers we have had; not because he knew more of the Bible (though he often did); not because he taught us more good things we ought to do, but because he related these things to life. We did not know why then, and we would not think why now, unless we stopped to figure it out. This teacher loved us and was so interested in us that he wanted to hold us. He found this way of holding us and knew not what he did. Now we are able to see, and in a more thorough way apply it more universally.

Now, there are certain principles which should be carefully guarded when we undertake any line of expressional activities.

1. In the first place, it should be pedagogic. By this is meant that the activities planned

for should be graded, and naturally expressive of the interests of the children of the various ages in the Sunday school. It will be readily seen that activities suited to the children of the Cradle Roll (of necessity very simple) must be very different from those suited to adolescent boys, and that service which will fit the need of such boys will not be at all adequate for that of adults. It would be just as much of a mistake to try to interest children in a line of service which is either above or below their interests as it is to leave them stranded with impressions and no service whatever to carry out those impressions in activity.

2. Another principle essential to this program of service is the principle of constancy. The service must not be spasmodic. Very often at present our children and young people are trained to do something at the special seasons of the year, such as giving Thanksgiving dinners, or Christmas gifts, or flowers at Easter time, and this constitutes about the only program of service in which they are trained. We would not discourage the activities of good will at these special seasons of the year, but such haphazard service will never train our young people for a wholesome, continued activity in the church.

We are bound to ask the question as to what

our young people are doing in the way of service between these special seasons. We believe that it is possible for young people to be trained to think that they have really fulfilled a great Christian opportunity, and in fact have done their Christian duty if they respond to the impulses of generosity at these special seasons of the year, when, in truth, the spirit of generosity, the spirit of helpfulness, the spirit of giving, should not be dependent upon any special time, but should dominate the whole life of the true Christian.

3. Another element of this program of service, of especial need for the children of the church, is the element of personal touch in all that they do. The children, at least up and into the Junior grade of the Sunday school, have not developed at all fully as yet the ability to serve well except where they can see what their service is accomplishing; and we can say further in this regard that there are many adults who have never put away this necessity of growing childhood. However, from those older in the service who have been trained through this younger stage we have a right to expect service without the personal association, but as a stage in training our young people we must not forget the necessity of this personal contact for the development of the

child's interest in ministering to humanity. A children's Home in the city in which they live, or the work of a day nursery, where the children can visit and see what their money or their service is actually accomplishing, will furnish this element in the training of these children.

4. Further, the service we offer to our children and our young people should be thoroughly worth while. That is, we should not expect them to be interested in tasks that are given them just for the sake of having something to do. What we offer should be worthy of the very best effort and the very highest thought they can give it. Young people, even children, will soon tire of any line of service which has no practical worth, and it will not take them long to see that there is a certain deception in endeavoring to train for service in a line of activities that are just dummies. They want to play the real game. They are not interested in practice just for the sake of practice; but if the service appeals to them as actually accomplishing something of value, then we will fine their interest quickening to the task.

5. Finally, all service, if it is to be of the highest order, must be voluntary rather than compulsory. This does not mean that lines of service may not be suggested to the young people of the church and Sunday school by

those in authority, but it does mean that even at this early stage of life we cannot train for future service just by imposing tasks upon them. Just as far as it is possible the leaders of the service program ought to use the voluntary suggestion and initiative of the young people.

Of course it will be readily seen that if there is to be unity in the program of service which the church undertakes, it will be necessary at times to direct and possibly curtail the initiative of some, but we should be very careful not to forget that the development of these young people in service is far more essential than the immediate results of the tasks that they undertake, and, therefore, for the future not only of our young people, but of the church, we should guard most jealously the voluntary principles of service.

One thing not yet said ought to be kept in mind. There is such a tendency to-day to get things accomplished to-morrow. We are in a hurry for results, and because of this tendency there is a danger of exploiting the young people and children of our churches rather than allowing them to develop slowly through the stages that God has established in their natures. In our eagerness for results that will make our church life thrill with activity we sometimes forget the admonition of Christ,

"First the blade, then the ear, after that the full corn in the ear." We need more patience, more vision, more looking ahead to the church, in which these young people shall be its stalwart sons.

Our pews are already too full of those who limit their church activities to a weekly attendance upon the church services, and probably a small weekly offering, but who do not undertake any active service in the church whatever. There has been a tendency, we fear, to be too well satisfied when we have filled our churches for the services, and not sufficient concern about filling our churches with service. We have often thought our task to be done when we have received people into church membership, when, in reality, that is but the beginning. One of the greatest problems of the church to-day is the problem of the unemployed in its membership. I do not suppose that twenty per cent of the membership of the church is in reality active in church service.

We are convinced that one reason why there is this lack of activity on the part of the present membership of the church is because in past years, while we have given more or less attention to teaching, we have given very little attention to training for service. Those who are now active in the service of the church

are either the product of some farsighted teacher, who was not satisfied simply to tell her pupils what they ought to do, but actually saw that the impressions which she gave them became expressions of service, or those who through force of necessity or circumstance have rather fallen into church activities. But if we are really to train the boys and girls who are in our care to-day in such a way that they will present a strong, working church to-morrow, it means that we must begin with the very youngest of them, and by means of a carefully laid program of service bring them up through the Sunday school of the church.

It is a big task which is before us, but it is a worthy one; and if it is rightly conceived and rightly undertaken, it will mean so much for the future of the church that it will be worth far more than we ever can hope to sacrifice in its attainment.

We desire now to mention without long discussion some specific lines in which the children and young people of the church should be trained. Other lines will suggest themselves, but these at least should not be neglected.

1. Training in Worship

We have already spoken of some of the hindrances in the church building itself as

well as in the order of public worship which ought to be corrected before we can expect our children to be properly trained in the service of public worship. It is a well-known fact that the worship in the average Sunday school is often very poor. The hymns have catchy lines and jingly tunes, and the sentiment is sometimes not at all wholesome. There is a dignity about the church worship that we do not often find in the Sunday school session. The principal of a high school in a large city said to me not long since that he preferred to have his children in the morning church service rather than in the Sunday school because of the training in regularity, reverence, etc., which they received there and often did not receive in the Sunday school. Some churches have found it practical to have a combined Sunday school and preaching service, allowing about an hour and a half. For a number of years I have had the children, even to the lowest department of the Sunday school, come into the morning preaching service and remain about twenty minutes. In that time they receive a hymn and a Scripture story and a children's sermon and a brief prayer. Then the smaller children are allowed to go out into another room of the church where they are cared for until the service is over.

Whether it be at the Sunday school session or at the preaching service hour, it is highly essential that the children should receive training in worship of a high order, and we have a growing conviction that this can be received along with training in church attendance at the morning preaching hour with great advantage both to the children and to the parents.

2. Training in Knowledge of the Bible

It is a well-known fact that there is a woeful lack of knowledge of the Scriptures among the youth of to-day. Some of the answers that have been made by college students to the most simple questions propounded to them about Bible history are not amusing but sad. The Bible is not taught in the home as it once was. In the half hour that is given for Sunday school teaching on Sunday not a great deal of such knowledge can be given. There is, then, the greater need for some week-day instruction which will be of such a character that the public schools will give credits for it just as they do for music in many places, and as they have actually done in Gary, Indiana. If it is not possible to have a regular week-day school, there is certainly need of some week-day time when the memory work and other lines

of expressional work shall be given to the children. This used to be done to a certain extent for the smaller children by the Junior League, but there is no doubt that if this work can be done under the authority of the Sunday school and in conjunction with the teaching program of the Sunday school, it will be far more effective than a separate program which is not related to the Sunday school program. The coordination of all the teaching and training work of the young people under the authority of the Sunday school is an advantage which will be discussed in later pages.

3. Training in Character-Building

Of course we do not want simply to get the Bible into the minds of the pupils, but into their hearts as well. There is need, then, of carefully prepared instruction as well as training in ethical principles, so offered that the child mind will readily accept and apply them. Many of the children who come to Sunday school in our Eastern cities come from homes where the character-training is not of a high order, and they need instruction not only in morals but in manners. They need to know courtesy and kindness and thoughtfulness and punctuality and regularity and order—all of which are often decidedly lacking in the Sunday

school. Teachers should remember that by their example of irregularity and lack of punctuality and unpreparedness they can undo all of the lip teaching they endeavor to give to their classes.

4. Training in Service

In previous pages we have outlined certain principles of service which we believe should be adhered to in any program of expression. Let us just remember the words of Jesus, "If you would know the teaching, do the will." And remember that it is a serious fact of psychology that all teaching which does not offer an opportunity for practice is not only largely lost but may be a definite hindrance to the one who receives it. There are certain fields of service that will at once present themselves in which all children of the church should be trained. The local church will present its opportunities for service: the community in which the church is located will offer a still larger field: specific institutions such as children's Homes, hospitals, orphanages, etc., will offer a splendid opportunity for the smaller children of a school to receive training. There are also denominational opportunities such as hospitals and homes, where classes or entire departments of Sunday schools may find

abundant chance to express the teachings that they received in their Sunday schools. As soon, however, as the children are old enough their vision should be enlarged to include missionary service. It is to be hoped that we are coming to the time when the old distinction between home and foreign missions will disappear. These two departments of work, however —American and foreign countries—will each offer large opportunity for our children to develop by expression the instruction which they receive in the church. Here, again, we feel that instead of separate missionary organizations for children under the separate parent organizations, it will bring us far better results in the long run if all missionary instruction is given under the authority of the Sunday school. By giving our children instruction in worship in the regular morning church service we have found it possible, by means of stereopticon pictures, to give weekly instruction in missions for ten or fifteen minutes at the opening of the Sunday school session. This has proven and will undoubtedly prove to be far more effective than the more irregular efforts that are offered by the unrelated societies that we often find in the local church. If children from the very earliest years of their life are intelligently trained as well as taught in missions, there

will be no lack of enthusiasm and giving for the church of the future.

5. Training in Giving

Very often children are not trained to give to the church until they are old enough to make their own money. I suppose in the majority of cases that boys and girls even of the high-school age are not regular contributors to the church. We will probably find also that these young people are giving and have been giving for years the nominal sum of five cents to the Sunday school. Is it any wonder, when such conditions exist, that our local churches often have to live by a hand-to-mouth existence? If, on the other hand, as soon as children begin to attend Sunday school, they are brought into the church service and taught to give as their parents do, and then if, through parents and the influence of the church, they are led to see the duty of gradually increasing their gifts to the church as their incomes increase, we will develop a constituency that may embarrass us with support. How much better it is for parents to divide what they give to the church in such a way that all members of the family give something rather than the father or the father and mother giving all. In the chapter on "The Program of Maintenance" we have

given an illustration of two families—the one taking the course of letting the children each have a share in giving, and in the other case the head of the family giving all. The results, as have been stated, are that the children of one family are now strong financial supporters of the church, while the children of the other family are doing practically nothing. Giving should be recognized as an expression of Christian character, and should be taught as a privilege as well as a duty.

6. Training for Leadership

Of all of the needs of the local church, especially of the local Methodist church, the need of leadership is the greatest. Very often we find a church that is alive with earnest young people, and yet they are all followers. They are eager and ready to do what they are told and taught to do, but few if any possess initiative or are able to lead others in the lines of Christian service. One of the advantages that have come to independent churches has been that at times when they have been without a minister there has appeared leadership, and fine leadership, among the laymen of the church. The Methodist naturally leans heavily upon his minister because he never is without one, and then with the change of ministers as often

as was the case before the time limit was removed, and as is still in small churches, there has not been opportunity to develop local leadership as is the chance under a longer pastorate. There is an imperative need, however, that we shall take the boys and girls in our care and select from among them those who are best adapted and train them for local leadership. From among the young men there should come leaders for boys. From among the young women there should come leaders for girls, and from among these leaders in the local church, who are going to have opportunity for higher education, we will often find the very best material for the ministry and for other forms of Christian service.

In order to train for leadership it will be found very helpful to use, in some of the young people's classes, studies of the great leaders of the church. Through this study there will come an inspiration and also a fine knowledge of the church and its polity. The author had experience with one class of young ladies that was considered to be one of the very strongest groups of young people in the community. Its teacher was undoubtedly very fine in many respects, and yet that group of young ladies, encouraged by their teacher, absolutely refused to allow their members to go out into needy

fields of leadership in the local church, and became the most selfish and the most useless organization of its kind that he has ever known. Such things must always be guarded against. Our young people, as well as our teachers, must learn that they do not come to Sunday school or to church just for what they receive either in an intellectual or a social way, but they come for what they can give, and the test of a church and of every church member is what that church or member gives out to the community in which it lives rather than what it receives from the community.

It seems that it ought to be seen how much would be gained in any attempt to work out a program of expression for the local church had we one organization undertaking this work instead of two as now. The Sunday school (or the church school if week-day instruction) is by all odds the best agency to undertake this. Let us frankly face the problem most local churches have to meet. We have the Sunday school which offers a program of teaching and some expressional work. Then we have the Epworth League offering a program which has no relation to the Sunday school program whatever. With the Epworth League comes the Junior League endeavoring to care for the smaller children, but often with no psychological sense,

as it takes children from the smallest it can reach, up to boys and girls of twelve years. These require other workers and offer work that can be done better in connection with the Sunday school. Now, of course, these other two organizations have done good in the past. Many of us received all the expressional work we ever received in the Junior League. And many received all their experience in verbal testimony in the Epworth League (in similar societies if in other churches). We must give credit—and are very glad to—for this service, but the times have changed. The Epworth League often does not relate itself to the church but runs its own affairs with the few it can muster. In some cases it does a bit of commendable social service, and, where it has broken from the stated topics, holds a Sunday evening meeting that has value. Many pastors complain, however, that this meeting hurts their evening service—the young people coming to this and then leaving—and in most of these Sunday evening devotional services you get what a friend of mine has described in the following language: "The meeting begins with several familiar hymns, then there are a Scripture reading and prayer. Perhaps there will be some reading from the Epworth Herald, or some clippings from other papers. Then the meeting

is declared to be open, but you might as well raise your hand and say 'Earth to earth and ashes to ashes,' for the meeting is already laid away."

The district League has become in some instances but a series of group meetings in which the young people gather to listen to some one speak on an inspirational theme, and then award a banner for the League having the most present; then, of course, there must be something to eat before going home. These group meetings are held once a month in some sections and greatly interfere with the general work of the church. They produce in the minds of the young people the thought that this type of thing is religion, when we know that the only value of such group meetings, and of all conventions for that matter, is to lay programs and create enthusiasm for the real work to go on at home. Instead of this these meetings very often send the young people home to criticize and find fault because the home chapter is not a continual Billy Sunday campaign. If at such meetings, held not oftener than once a quarter, there were considered a well-defined program of activity, and the representatives went back home to put such into effect in the local church in connection with the general plans of the church, and not as a

separate thing, much might be accomplished. Now about all that is attempted is a general stimulus which we might truly call a "Whoop-it-up" until the next gathering.

The Epworth League institutes have been advertised as a splendid source for the development of our young people, and in some cases this is undoubtedly true. There is opportunity here for giving vision and wisdom, as well as inspiration, of a very valuable kind, and much good work has been done. Some recruits for life service have been enlisted in this way. But it must be admitted that many of the young people who decide for lifework at these conferences are led to decision by the atmosphere of the surroundings and the week's environment, and afterward find that they are not equipped for undertaking the work. Probably not more than one in ten goes on to fulfill his decision. One of two things is the reason. Either the best young people of the church are not reached by these meetings, because they are not reached by the League at home, or the program and the presentation of lifework is not such that it appeals to the best young people who go. We are inclined to think that there is something in both. We know that the League often does not appeal to the best young people in the local church, and we know that of the

young people who go to these institutes the ones who decide for certain lifework tasks are generally the ones who cannot make the job. This is plain talk, but it is true, and time that it be said. Leaders of other denominations are seeing the same thing about their young people's societies. There was a day when this movement meant much to the church, but it has very largely done its work. The Sunday school with its enlarged program can do everything which the Epworth League can do, or which the Junior League can do; and can do it far more effectively and should not be hindered in its endeavor by this double authority. Some will not agree with this. Then let them come forward with a reasonable defense of the pitiful attempts their organizations now often make, while their numbers are falling off by the thousands every year. In this hour, when the world is being rocked to its foundations, and when governments are being changed and rechanged to meet the needs of the times, it is only just for us to be willing to lay aside tradition and personal feeling and undertake in the most carefully approved way the best for our young life. All selfish ambition, and all prejudice, and all sentiment must give way before the truth which has revealed itself in the mind of the youth. The very fact that he

has refused to respond to the methods which we have found unscientific should convince us that we need something truer.

The time is coming when we shall coordinate all our young people's religious, social, and recreational activities under one organization, and there appears now to be but one organization in the church that is moving toward that goal—and that organization is the Sunday school.

CHAPTER VIII

THE PROGRAM OF PASTORAL CARE

THERE never was a time when the Christian minister was called upon to undertake so large and varied a program of activities as to-day. It is a popular notion that the minister has a rather easy life with plenty of time on his hands. There never was a more mistaken idea, and is it a sign of encouragement that such an idea is not held by the best people of the church and community. It is true that if he is a ready speaker and a popular mixer—a good fellow who pats everybody on the back and calls them by their first name—if he can speak with unction until the brethren shout "Amen!" and if he can tell touching and pathetic stories that will make the sisters weep, it may be possible for him to loaf and "get by" among a good many people who are carried away with familiarity and enthusiasm. But if religion consists of enthusiasm and popularity, then a Yale football game will be far more religious than even a Methodist camp meeting.

On the other hand, the minister who feels his call to preach a real gospel and endeavors to preach it with winning reasonableness and

power, and who manages his plant and all the activities that concern themselves with a live church, and who responds to the demands of the community in which he is called to serve, as well as other outside demands which will be made upon him, and who exercises that pastoral care and supervision over his people, especially over the children and young people of his parish, which not only is expected, but needed, has a task that will simply wear down any man, however strong. His work will begin as early or earlier than the average business man's, and it will not cease at five or even six o'clock. After a morning of study and an afternoon of pastoral work, which may include the most nerve-racking experiences of grief and trouble or petty jealousies and criticisms, he cannot go home to his family and forget it, or go out to some diversion for rest and relief, but on probably three fourths of his evenings he will be compelled to return for one meeting or another—to public meetings at the church, committee meetings, private calls, etc.—only to return at a late hour perhaps to toss in sleeplessness until the small hours of the morning. If ever a man earns a vacation, it is the faithful minister. Few people know and few appreciate or can understand the wear of the care of a parish, and, as has been said,

the parish care is left almost entirely to him. If people are a bit sick, the minister is expected, whether he knows of it or not. He is supposed to be a sort of wireless station to catch all the groans and imaginary ills of his parish. No one else will do when the minister is expected, no matter what else is before him or how he feels. This, of course, does not rightly represent all the people, and it is to be said that the present generation is more reasonable, but there is still enough petty demand to wear the nerves of any man who is at all sensitive to the real needs of a parish.

But it must not be understood from the foregoing that the work of pastoral care is considered to be unessential. Real pastoral ministry is one of the most important, if not the most important, work which the minister is called upon to do, and the true minister will undertake it willingly and gladly. Dr. Washington Gladden, in The Christian Pastor, gives the testimony of many leading ministers as to the importance of this work. Dr. William M. Taylor, speaking to the New Haven students for the ministry, said: "You will make a great mistake if you under-value the visitation of your people. The pulpit is your throne no doubt; but when a throne is stable it rests upon the affections of the people, and to get

their affections you must visit them in their dwellings." Dr. John Hall says: "Pains should be taken that nothing prevents your pastoral visits. It is very necessary for you to know the people and for the people to know you. The little children should know you. The young people should know you. The men should know you. Do not begrudge the time thus spent. In freely conversing with humble people you will get side lights or particular testimony that will make you a stronger man and a better minister for many days to come." "Acquaint yourselves," said Matthew Henry, "with the state of your people's souls—their temptations and their infirmities. You will then know the better how to preach." The testimony of the life and the ministry of Dr. Gladden himself is probably a better testimony than any that he quotes, and we all know of men, such as Dr. Cuyler, not eminent preachers, but who did unmeasured service by their careful pastoral labors. And, besides, we know that others, who were great in the pulpit, such as Phillips Brooks, were just as insistent as to the importance of this work.

Now how shall the minister undertake this work? With all the other tasks before him, and the demands of this one upon his nervous strength, it will be seen at once that he never

will be able to do it in a haphazard way, and that without some program he will be swamped entirely. Some men have felt that they should start in and go the rounds, and then, when they have finished, just start in again and go the rounds. Of course, when a man enters a new parish it is necessary and well for him to call upon all his people, but after he knows his people in their homes, the question of pastoral care becomes entirely a different program.

Let us enumerate now some of the circumstances which should always call for pastoral visitation. In the first place, a minister should never allow a newly married couple, whether he has married them or not, to be in his parish any length of time without calling at their home, and in wisdom and with tact, talk with them about the seriousness as well as the joys of the life that they are just entering together, and get them to see, if possible, how well it will be for their home to be dedicated to the great principles of God. I have no doubt but that if such were the practice, many and many a home would remain united that otherwise becomes stranded in the first months or years of married life.

Then, certainly, a minister ought to call in the homes of his parish wherever children are

born, for here, again, young people are entering upon a new life experience; and if the minister has become a friend, it is possible at this time for him to come in informally and lead these people not only to a new dedication of their lives to the things of God, but also to a similar dedication of the life of their child. I have known one or two ministers who had been in a parish long enough to have married some of their young people, then to have baptized their children, and then again to have married these same children. Certainly, through such an experience as this a minister should be able to get a grip upon the people of his parish such as no one else could experience.

Another time when a minister may well call, and when his call will be highly appreciated, will be at the time when the children of the home are graduating, either from grammar school or from high school or from college. This is a time of rejoicing in the home, and if the minister remembers these events and comes to add his word of congratulation and his bit of advice, it will be but another entrance into the lives of these people and another hold upon them for the things of the Kingdom.

Certainly, one of the times when the minister is called to pastoral duty is at the time of grief. It may be because of some disappoint-

ment occasioned by financial or business loss; or it may be in the case of sickness and death. When the author was leaving a parish several years ago one of his good members said to him, "What do you consider has contributed the most to you personally during your ministry here?" After a moment's thought, while a number of things ran through his mind, he answered, "My funerals." That might seem at first to be a peculiar answer. Very often people have said to him, "Certainly, funerals must be one of the disagreeable tasks of the minister." But the writer has not found it so, especially among those whom he has known through their grief. If a man waits until the day of the funeral, and then expects to bring his message of comfort in the house of mourning, he will probably find it a hard and a disagreeable duty; but if a man goes into the home in the early stages of sickness or grief, and if he follows the day of the funeral with one or more visits in which he can sit quietly and talk over the deep questions of life with those who have been so afflicted, he will find that gradually he will receive very much from these experiences because it has been necessary for him to give much, and here, as always, "He that loseth his life shall find it."

Just a week before Thanksgiving Day,

several years ago, the author married a young man and a young woman. They were not members of his church, but he had known them in a social way, and knew the young man in an athletic club. On Thanksgiving Day this bride of a week was brought home in her coffin, and the writer who had performed the wedding ceremony, was called in to take care of the funeral services. When he learned of what had happened he realized that he must go to the home, and yet he never shrank from any duty so much in his life as from this; but he went, and learned that the groom was in his room alone. He was allowed to go to the room, where, he was informed, the man wanted to see him. When the writer entered, the man walked straight across the room, took him by the hand, and said to him, "Now, Dominie, if there is anything in this religion that you preach, I want it." It is a very different thing to stand up in the pulpit, where people are not seriously troubled, and where they cannot answer you back, and preach your religion, than to face a man in such desperate circumstances as these, and try to give to him some comfort, some assurance, and some reasonable proof that will help him through his tragedy. The author fairly lived in this home until the day of the funeral. He rode in the same car-

riage with its members to the cemetery. He returned to their home and was there every day for a week. Not a single member of the family was a member of the church. They had all had Sunday school training in their youth, but had drifted away, as so many do in the city, and had been lost to the experience of church worship and the influence that comes thereby, and yet, through these personal visits of the writer, his talks and his prayers, he saw a veritable miracle in modern life. He saw these people come out from under an experience that had crushed them; he saw them pass through a cloud that had blinded them; he saw them emerge from mental doubt and blasted hopes out into the brightness and the joy of a faith and an assurance that was simply marvelous. The writer does not think he ever has had an experience that did so much for him, and he has never had fear since to face tasks such as this, no matter how hard.

Another special line of pastoral work which the minister should never neglect, and which will also be found to be a source of strength and joy to him, will be the calls which he makes upon the invalids and others who are shut in and away from the public services of worship and from the social activities of the church. Most men have come to know that while this

is a duty that takes a certain amount of the minister's regular time, nevertheless it repays him many fold, and is one of the certain duties of the Christian pastorate. In this respect a minister will often be called upon to make regular visits at a local hospital that may be in his community. This too is a service that is greatly appreciated not only by the people of his parish that may be there, but by those who do not have a regular minister to call upon them in their affliction.

One of the special lines of pastoral duty will be found in the care of the poor. We have to-day so organized that there is little reason for the neglect of cases in critical need, but the poor need something other than food, and clothing and warmth in winter: they need friendship and personal consideration. They often need encouragement, and cheer which material supply cannot bring. There are also those who are not dependent, but who have hard times making ends meet. These people often need the minister as no one else. They need him to set straight their thinking about the conditions of life which tends to warp and become twisted. Jesus was much among the poor not for what he could give in means, but for the mental balance and the sympathy and comfort he could give, and not the least gift

was his philosophy of life. Among this class will often be the working people. Many of these are not only working people but are thinking people as well, and they are not always friendly to the church. We cannot here go into the questions about labor, but certainly the minister must be the friend of these people. He not only must know them personally but he must have an intelligent understanding and interest in the cause in which they believe.

But Jesus was not a friend of the poor only. He was a friend of rich and poor alike. The Christian minister, then, cannot be a respecter of persons. The more well-to-do of his parish often need him as much as any others. In this busy industrial age there is great danger of the church losing at both ends, by the indifference of the rich and the scorn of the poor. Among these two classes the minister must go without compromise of opinion or hypocrisy of attitude, sincerely and frankly meeting the issues of personal and social need and calling upon all classes of men to follow the teachings of Jesus in their personal lives and social relationships. The minister must be the people's friend, and because of this it may be necessary for him to sacrifice those close personal friendships (among his parishioners)

which other men of the community can make. But very often he will find families who are wise enough and unselfish enough to make their home a haven for him, where he can, after the day's toil and care, like Jesus at Bethany, slip away for rest and refreshing companionship. Such good, sane souls are rare but priceless.

Many will come to the minister as a confidential friend, in times of anxiety and trouble. The minister who has no such experiences may well question his calling. There will be no formal confessional, but to the true man of God will come the anxious mother, the troubled wife, the tempted son and daughter, as well as the boys with their problems. The minister's heart becomes in the truest sense a confessional. This is a great testimony to the minister's character as well as his sympathy and judgment, for intelligent people will not confide in a man unless they believe him upright in all his ways.

Of course there will be, in most communities, a constant inflow of new people who will have to be looked up and visited in order that they and their children may be brought into the church and the church school. It will be seen that if the minister is to undertake all of these lines of pastoral care, he shall have to be about his business early and late; but, if his

sermons are to be comforting and encouraging and in any way practical and helpful, he simply must know his people and their deep life experiences.

Now, as to plans of conducting this phase of a minister's work little will be said. The only insistent thing to remember is that some plan and program is absolutely essential if this work is to be done with all other demands. Some men will card index their shut-ins, and have separate indexes for their poor and their prospective members, and so on. Other men will use maps of their parish with different colored tacks to remind them at a glance of different classes in the parish. Other men find it helpful to have a parish map well indexed beneath a glass desk top, although some men's desks are so full and disorderly they could never see such a map. Most men keep records of their pastoral work, and to some this becomes a sort of a game in which they strive with time to see how many pastoral calls can be made in a quarter or a year. Records should be kept no doubt, but for the minister's own help rather than for public reporting.

In making pastoral calls much time can often be saved by anticipating the conversations which will arise. This is quite impossible until the minister knows his people. But when a

man knows the family upon whom he is to call, and if he knows that they have certain failings and grievances, it is possible and well for him, by a little preparation beforehand, to so direct the conversation that time will be saved and unpleasantness avoided. We do not mean to say that people should not be allowed to pour their troubles into the minister's ears; but when he finds, as he will, that some people have a "grouch" or a chronic critical temperament or a pessimistic disposition, which his best advice and help does not cure, then for his own sake and those others who need him, he will find it expedient to hold the reins of conversation himself rather than allow these people this privilege which they will always take. Some people are perfectly good and pious but long-winded, and have to be handled in a similar way. In fact, a minister should never call just to be calling. There should always be a reason and an object for his call. If a man has such an object in mind, then his call has meaning, and when the errand is accomplished the call may well end. If such is adhered to, it will not only save much time but give both minister and people a feeling of respect as to this phase of work which is often absent now.

The author was returning, one day, from an

afternoon of pastoral calls, when he met an official of the city, who said to him, "I suppose, Dominie, that you have been spending the afternoon calling upon the ladies." He stopped and took time to tell him of one of the things that he had accomplished that afternoon. A man and his wife had been on the point of separation, and through this and previous calls, he had been able to show them the inconsistency of the course that they had determined upon, and persuade them to continue their life together with their children. This man, who was not a church man at all, and rather inclined to sneer at so-called Christian people, said, "That is real work, and if that is the type of thing that the ministers do, we fellows ought to get back of them." The minister will infrequently be called upon to assist in the settlement of domestic problems just as serious as this.

It will be readily seen that the minister cannot and should not do all of this work alone. It will be remembered that in the chapter on "The Program of Maintenance" we referred to a membership committee which would assist the minister in enlisting the membership of the church. There should be such a committee to assist the minister in all of the parish duties such as we have been discussing. In many

churches the women do valuable services in this way. It is certainly unfortunate if the women of the church are allowed or compelled to give so much time to the raising of finances that they cannot be released for this needed work. In our church (and this is given simply as an illustration of what can be done) the parish is divided into twenty districts, and the women of the church are organized to care for these districts. One woman is in charge of each of these districts, and she has one, and sometimes two or three women to assist her in her work. These women do not only call at specified intervals upon the people of their district, but also look up new people, sick people, etc., and undertake the parish work in their district at the direction of the ministers. We also have, in connection with this, a messenger service system, so that each woman has a messenger from among the children of the parish, who can assist her in getting announcements and other messages to the homes of her district.

This work is invaluable, and when it is possible to get the men of the church to do work of a similar character very much more can be accomplished. Of course the men do not have the time and cannot usually work in the afternoons, as can the women. They often feel

that they are too tired to do anything in the evening, or have other engagements that preclude this type of work; and some of them seem to be too bashful to make such calls; but in some cases the men of the Brotherhood have undertaken work like this in a way that has not only given them a worthy task (which many a Brotherhood needs), but has been of untold value to the church. In some cases the men who make the "Every-Member Canvass" are organized to go out and call, once a quarter, upon the same people from whom they solicited subscriptions, not asking them again for money, but just calling in a social way, and possibly leaving some announcement or greeting from the church.

We have found it valuable to make a social canvass of our church membership about every two months. Sometimes the men do this, sometimes the women, sometimes the young people—going at Easter time or at Christmas, or at some other special seasons, and carrying to all of the homes of the parish a greeting from the minister or from the church. Also by means of our birthday and anniversary greetings we add to the general interest that the minister and the church have in the people of the parish. These birthday and wedding anniversaries have been gradually recorded, and

are remembered regularly. We have found it well also to keep a record of other experiences in people's lives, such as the dates of bereavement, and to send a message to the people or make a call at this time. No one realizes, who has not undertaken such a thing as this, how much these little things are appreciated.

As we said in the beginning, the task of the modern minister is a job such as the minister never had to undertake before. He has to preach as never before, because of the higher intelligence of his hearers and the more rational demands of the day, especially among the younger element; in a church of any size he must be an executive, rivaling the managers of large business plants; unless he has a director of religious education, he should understand this new work set before the church, and at all events, he must be in close enough touch with the movement to be in sympathy with its progress; he will be expected to take his place in the community in an ever-increasing way; and because of all this new demand, he will need to study and meditate and pray as never before, that wisdom and poise and power may be felt in his utterance and presence. All this will require more time than the day gives, but if he is to preach with meaning and with power, and if his message is to bring comfort

and create conviction, then he must know his people and know them personally. He must be able, like the Shepherd of old, to call his sheep by name if he expects them to follow him in the work of the kingdom of God.

CHAPTER IX

THE PROGRAM OF PUBLIC WORSHIP

THERE are three types of worship in which the Christian Church is interested—personal or private worship, family worship, and public worship. Family worship will have certain elements of public worship and some of private, but is distinct in itself. No one can define a program for private worship, and family worship must be sufficiently elastic to meet the necessities of modern conditions as well as the needs of children of different ages. About all that can be done in the case of these two types of worship, therefore, is to urge their importance and offer suggestions which others have found helpful. Public worship, however, will naturally be of a more formal character, so that the question of what should constitute a program of public worship becomes one of discussion.

The importance of public worship need not be urged, except to remember that we are living in an age which has grave tendencies toward killing all worship, both private and public. We are so busy, so industrious, so occupied with the ideal of accomplishment, that

accomplishment has a tendency to destroy all ideal. Even in the church there is danger of thinking that forms of social activity may well be a substitute for prayer and worship. Not a word should be said against social service. The church has too long contented itself without practical social ministry. It has laid emphasis upon individual salvation to the exclusion or disregard of social redemption until it has lost the support of many earnest Christian men, to say nothing of whole classes of men less Christian. It is not uncommon to hear men say: "I do not profess to be a Christian. I don't 'go in much' for prayers and the like, but I live my religion." All this is very good. Men must live their religion if it is to be real religion. We are called to be "living epistles," and the church must be a living, practical working force, but we must never forget that practical living and social service must root back into personal and social being. What an individual or what a church does defines what it is, but we must not confuse the expression of a thing with the thing itself. If the expression is to have life and endurance, it must be rooted deep in the soul of the individual or the institution. And it is the culture of this personal and institutional soul for which we plead. Jesus called upon his disciples to bring

forth fruit that would abide, and he gave a parable of seed that grew up quickly and gave great promise, but withered and died because it had no deepness of root. We remember, again, how he went with three of his disciples to the mount of prayer, and upon coming down into the valley found the other disciples perplexed because they could not cure the boy, whose father had called upon them, and that they asked Jesus, aside, why they could not do it, and he replied without hesitation, "Because this cannot be done but by prayer." Jesus had refused to remain at the mount of prayer overlong, as Peter had wished, but Jesus knew that prayer and devotion were absolutely essential to service that would be acceptable to God. Overzealous people will ever be found who will not see this principle and who will not be made to see the need of anything beyond acts of mercy. This, then, is one of the functions of public worship—not only to lead people in public worship, which itself has a high social value, but also to persuade them of their need of private and family worship.

Recognizing the value of worship, the question before us here is as to how we can make the public service of worship the most effective.

Let it be said, first, that the whole atmos-

phere of the time and place of meeting must be reverent and worshipful. We have attended services where the opposite spirit prevailed, where there was a carelessness and informality and general looseness about the whole thing that gave no impression of worship at all. On the other hand, we have entered churches where, from the very first, the spirit of dignity and reverence inspired worship.

Many things contribute to the atmosphere of a service of public worship. The room in which the service is held has much to contribute. Not only the architecture of the room (this contributes much), but the way the parish has been led to think of the room. If all kinds of things have been allowed in this room, then the spirit of these things will be remembered and felt. If it is at all possible, the room for worship should be kept sacred for this purpose alone; then people will come here with but one spirit in mind. In smaller churches this may not be altogether possible, but those things which are entirely foreign to the spirit of worship should certainly be restricted. Certain social and athletic features are wholesome in church life, but it is not good, either for worship or these other things, to conduct them in the same room, as is sometimes done.

The order of the service will also help to

determine the atmosphere of the hour of worship. If the order is bare and stiff, the spirit of the service will tend to be similar. If, on the other hand, the order is rich and human, the people will unconsciously show an appreciative response. To have an order of service that is generally known and followed has value that should not be overlooked, but the spirit of special occasion calls for an adaptable order of service; and it will be found that the people appreciate changes in the order of service if you do not allow one order to stand long enough to become one of the established things of their equipment which they allow nothing to disturb. The order which stands in the Methodist Hymnal, taken just as it is, is very bare, and many churches have enriched it with responses and other added features. It is a question whether the Apostles' Creed used Sunday after Sunday is most advantageous for worship. Some churches have substituted instead an invocation followed by the Lord's Prayer. This gives to the Lord's Prayer the prominence which it deserves rather than making it just the too familiar end of the pastoral prayer. When children are brought into the regular morning worship (the thing we have contended for in Chapter V), the order of service must be so changed as to meet their

needs and interests. In Chapter VI, on "The Program of Teaching," this has been discussed and an order of service appended. The contention that there is any very great value in having a whole denomination using exactly the same order of service has not much merit. There may be some value, but it is not to be compared with the advantage gained in the enrichment of the service which is possible and the changes necessary to care for the children in worship.

Certain items of the order of service should be considered. To some people all of the order which comes before the sermon is superfluous. They come to church to hear the sermon and are impatient until that comes. This notion is an inheritance from early New England Puritanism, which, in its revolt against sacramental ritualism, did not allow even the Scriptures to be read. Dr. Gladden cites the diary of the Rev. Stephen Williams, of Longmeadow, Massachusetts, date 1755, in which he records having introduced into the order of service the reading of the Scripture, and notes that his biographer says that "this was an innovation which Williams had difficulty in sustaining." It is no doubt true that the items in a service of worship may be extended to allow too little time for the sermon, but as

ministers we should remember the injunction of Saint Paul "not to think more highly of ourselves than we ought to think." And this should apply equally to our sermons. In a service of an hour and a quarter, thirty minutes is long enough for any sermon, except on very rare occasions. If our people had to pay so much per word for our sermons as magazines have to for some of their manuscripts, they would probably insist that we say all we do say in much less time. It is hardly too much to say that the average sermon could be condensed one half and made better by the process. The other parts of the service—the special music, congregational singing, the prayers, and Scripture, including responsive readings and song—have, or should have, as real a value as the sermon. They are not an introduction to the sermon, though they do prepare for it. They each have, however, a special value. Even the offering, which is often looked upon as a business necessity, if properly understood and treated, has a distinct place in the service of worship. There is a consecration of money which is as reverent as any other part of the service. If each one of these items of the order of service is allowed its full value, then much will be contributed to the general atmosphere of the service.

Care must be taken to guard each item. Allowing late comers to be seated during an anthem or Scripture reading should not be countenanced any more than during prayer or sermon. Sometimes the special music by paid singers becomes a performance rather than a part of the worship. It will help to avoid this if minister and ushers insist on making people regard this as part of the worship and as sacred as the prayers. Of course there are some singers who have no interest in anything but their own part of the service, who are not Christian, and insist on making their music a spectacular show. Such musicians are a hindrance to any service of worship. Better no special music at all than such. But much can be done with average singers, especially with chorus singers, if they are made to regard their part of the service as much a part of worship as the prayers. And to make them feel this we must feel it and show it. The whole question of church music is a problem. Volunteer choirs are very difficult to maintain. Paid singers are often not in sympathy with the spirit of worship, are selfish in purpose, as well as touchy and quarrelsome in temperament. An old presiding elder in Kansas used to always refer to the choir as the war department. In English churches the difficulty is

not so great, as they have for years laid more emphasis upon congregational singing. This is a part of worship which we might stress to great advantage in our American churches. Some of our churches are doing this and eliminating the quartet, letting one man, a precentor, lead the congregation in singing the hymns. The organist can be of great help here and also the minister by giving right emphasis to the meaning of the words. The people will quickly respond and often enjoy this part of the service more than any other.

Of all influences which contribute to the atmosphere of the service of worship the attitude of the minister will do the most. He is responsible for the character of the whole service. Every item of the service should be under his care. He should not only decide upon the hymns and Scripture, but all the music should be under his control. By this it is not meant that he should select the anthems and other special music from week to week, but the choirmaster and organist should be responsible to him rather than to a music committee. There should be a music committee for general oversight, and the minister should be a member, but all music matters which pertain to the appropriateness and effectiveness of the services should be left with the minister

and the choir leader, with the understanding that the minister is to have final authority. He is responsible for the whole service and must be allowed to determine all matters pertaining to this service, just as a general must have authority in directing a campaign. The minister need not and should not be arbitrary in this. Many matters can and may well be determined in committee or official board, and he should be in intimate touch and relation with his choirmaster and singers; but if the service is to be a unit and the music in keeping with the whole, there cannot be divided opinion and authority.

Now, if the minister carries into the service a spirit of prayer and spirituality, the people will soon respond to his leadership. This means that the minister must prepare for the worship of the service as carefully as for the sermon. Prayers need not be written (although this is a splendid thing to do, especially in early ministry), but they should give evidence of a prepared mind and spirit. Scripture lessons and responsive readings and hymns must not be looked at for the first time when the minister enters the pulpit. Not only should all these be carefully selected, but they should be studied and practiced. A minister will receive new interest and response from his people if

he goes over his readings aloud a sufficient number of times to know how they should sound when read well. This does not mean that a man should strive to be elocutionary —not at all. It does mean that a man should, and his people have the right to expect him to, read with intelligence and full meaning.

People very often know the tunes of hymns very well, but have sung them over so much their words are quite meaningless. The minister can quicken the meaning of the words of these hymns by good reading. Recently we heard a prominent American minister read each verse of the closing hymn before the congregation sang it. The people stood for the hymn and the organist paused to let the minister read the first verse. The organ paused again before each verse while the minister read impressively. The effect was that the hymn was made to live in a new way.

Scripture need not always be selected to suit the thought of the sermon. Our people do not hear or know enough Scripture. Some men help to meet this need by reading entire books of the Bible as a second Scripture lesson, taking a chapter or more each service and with a word of comment here or there, setting before the people the message of the book. This

is especially suitable if a man is preaching a series from a certain book of the Bible.

If a man's pulpit prayers are not to become very similar from week to week, he will need to spend careful thought upon them. These prayers cannot be just private prayers said out loud. The minister is not praying for himself but leading his people in prayer. We could not do better in this regard than to read often words from one whose own public prayers are ever deep in sympathy and human truth.[1]

"We may derive materials for prayer from the lives of our congregations—materials of inexhaustible variety. There is always sin to be confessed, sorrow which God alone can soothe and comfort, weakness that needs divine support; and there is always happiness for which we should offer thanksgiving. But we must be very indolent, or else we must be cursed with a dull and unsympathetic nature, if we are satisfied with a vague and general remembrance of the sin, the sorrow, the weakness, the joy which cloud or brighten the lives of our people. In our preparation for our public prayers we should think of the people one by one, and make all their trouble and their gladness our own. There are the children—children whose faces are pale from recent

[1]Washington Gladden, The Christian Pastor, p. 135

sickness or accident, or whose forms are never robust, and whose spirits are never high; children that are strong and healthy, with pure blood in their veins, with sound lungs, and who are always as happy as birds in summer time; children that are wretched because they have no kindness at home; children that want to do well, but who have inherited from their parents a temperament which makes it hard for them to be gentle, obedient, industrious, courageous, and kindly; and children to whom with the earliest dawn of reason there came a purer light from the presence of God, and to whom it seems natural and easy to be good.

"We should think of the young men and women, with their ardor, their ambition, their vanity; their dreams of the joy and glory that the opening years are to bring them; their generous impulses; the inconstancy in right-doing which troubles and perplexes them; the disappointments which have already embittered the hearts of some and made them imagine that for them life has no gladness left; the consciousness of guilt which already rankles in the hearts of others; the frivolity, the selfishness, of which some are the early victims; the hard fight which some are carrying on with temptations which are conquered but not crushed; the doubts which are assaulting the

faith of others; the bright heaven of happiness in which some are living, happiness which comes from the complete satisfaction of the strongest human affections; the still brighter heaven which is shining around others who are already living in the light of God.

"The enumeration, if I attempted to go through with it, would occupy hours. We have to think of aged people who have outlived their generation, and whose strength is gradually decaying, in lonely and desolate houses, uncheered by the presence of living affection and sanctified by memories of the dead. We have to think of the men and women whose children are growing up about them, and on whom the cares of life are resting heavily. We have to think of places which are vacant in some seats because a boy is at college or has gone to sea, or has just entered a house of business in a distant city, or because a girl has been sent away to recover health under some kindlier sky. There are other places vacant for other reasons. Those who once filled them have forsaken and forgotten the God of their fathers. We have to think of families in the congregation whose fortunes have been ruined, and of orphans and widows; and of the young bride whose orange-flowers have hardly faded; and of the young mother

whose heart is filled all church time with happy thoughts about her first-born at home."

This quotation, which reveals such a wealth of experience and sympathy, is not only sound advice concerning material for public prayers, but is a stimulating thought concerning all pastoral care. A minister's personal knowledge of and sympathy with his people is the source from which he will receive his inspiration not only for public prayers, but for sermons and all worship. His pastoral knowledge and experience, if he is a true shepherd, will dominate his private devotions as well as his public utterances. If this is not true, then his private worship must have little reality, and his public utterance will become "sounding brass and clanging cymbal." This is but another argument for the need of pastoral care in the minister's own experience aside from this need among the people.

The whole matter of public worship is an exceedingly serious thing which no minister can lightly pass over. "The wonder to me," said a successful minister, "is not that people do *not* come to church, as we think they should. The wonder is that they come at all." How much truth there is in this! Why should people come to hear one man preach from week to week? The answer is that they don't come

just to hear him preach. They come because of the natural human need to worship God. They come because the soul is hungry for spiritual food. Some do not come, it is true. They have lost the hunger and the soul is gradually and unconsciously starving. This very fact ought to spur us to lay new emphasis upon the service of worship that it may be of sufficient interest to draw people and be wholesome enough to satisfy them when they come. Certainly, this lays upon us the larger responsibility of training the children in worship, either in the church service or Sunday school, so that they will not slip away when they are old. This matter is elsewhere given fuller consideration.

CHAPTER X

THE PROGRAM OF PREACHING

PREACHING is closely related to worship, not only because it usually comes at the same hour but because private worship or devotion on the part of the preacher is the background of his preaching, and because worship, both private and public, on the part of the congregation is a fundamental preparation for preaching. It matters not how much of a scholar or an orator a man is, the truth which he attempts to bring to his people must spring from a devout heart and mind if it is to change men's lives. Men may be interested, even captivated by traits of mental power and thrills of oratorical ability, but if the preacher is to bring a living message from God to men, he must have lived with God to get that message. It was said of one of our older ministers that "he had the habit of dropping sentences which changed men's lives," a habit that a man cannot acquire unless he knows well the private hours of communion with God.

The same can be said of the congregation. They will carry away from the sermon much or little accordingly as they have brought

much or little to the service. If they come with minds and hearts which have never been made deep by the presence of God or are filled with things foreign to the spirit of the hour, they will carry away but a shallow and superficial store of truth. The deeper truths will not even be perceived as such. The comments to the minister at the door often reveal this fact. But if they are men and women accustomed to devotion, both private and public, and especially if they make a practice of spending some time in devotional preparation for the service which they are about to attend, they will bring to the service hearts and minds so responsive to the truth, that they will carry away the best fruits of the message. The sensitive preacher feels this and can soon tell whether a congregation is prepared or not. If either congregation or minister is unprepared in this respect, the minister will often have a difficult time in delivering his message, and the people will feel it. Ministers often say, "I had a hard time Sunday, and I don't know why; I thought I was well prepared." Here is certainly one place to look for the reason. Either in the minister's lack of personal devotion, or that of the congregation, will be found the reason for many such failures. No truth is so vital, so powerful, and so persuasive as the actual

presence of God in the heart of the man who speaks. This is a very easy thing to say and a very hard thing to define, but the man who has experienced it knows exactly what is meant. This was the truth Jesus emphasized in the parable of the sower. It would be better to call this the parable of the soil, for the truth in the parable is that seed, no matter how good, must have fertile soil, with depth, if a harvest is to be expected. We can see, then, that devotion on the part of preacher and hearer is the background of all preaching.

It may be well to say that this chapter is not an attempt at homiletics but, rather, a consideration of a working program for the local church, which excludes many things that otherwise would find place in a consideration of preaching. We should have to discuss the preacher himself, his character and qualifications; we might well consider the things he should study as well as his methods of preparation and presentation of truth. These could well occupy the space of a volume, and have been well done. But here let us confine ourselves to the program of preaching.

Dr. Jefferson, in Building the Church, has said that a program is a minister's salvation. We might say that it is not only the minister's salvation but that of the church as well. How hap-

hazard and unrelated is much of our preaching! Many men, if their testimony is true, do not know from week to week what they will preach next. There is no body of teaching in their minds; they are not trying to carry their people along to some definite goal, but from Sunday to Sunday they preach from the Scripture whatever may suggest itself, by reading or passing events, with no continuity or sweep of purpose. No true teacher would think of doing this, but the ministry often think of nothing else, or do not think of it at all. Teaching is one of the great functions of preaching, and we might have discussed preaching under the chapter on teaching with appropriateness. Why should a minister not carry along a body of teaching by his sermons, so that at the end of a year, or a given period, his people will have received a definite and more or less complete understanding of a large truth? The thought is not that a minister should be continually preaching *series* of sermons, though this is a part of the plan in mind. The people need not even know—and perhaps it is better that they do not know—exactly what the minister is trying to do, but a minister should study his people and determine what some of the broad fundamental needs of the parish are, and then draw his

program of preaching to meet this need. Of course he will have to pause here and there for special occasions and special seasons of the year, and he may carry along several phases of the program under one larger plan, but all through the period, whether it be a part of a year, or a year, or several years, will run this common thought and purpose. For example, let us take a church that needs to be brought up to a higher standard and a better understanding of missions. This cannot be done in a single sermon by any means, but by a carefully prepared program of preaching, supplemented by teaching and training, this can be done and done well. It cannot be done in a year and may take a dozen years, but is worth twice the time.

Or take the newer truth of religious education. If a minister tries to force this upon a church, he not only may discredit himself but the movement as well, and delay its progress in a church for years. But by a carefully thought-out program, judiciously and gradually applied, a church can be led up to the adoption of that which they would be otherwise unprepared for. It may be one matter or another, but most churches will be found in need of some fundamental teaching and training along broad basic lines.

It is harder for the Methodist minister to meet this need than the ministers of independent churches, because the habit of short pastorates is still with them, though the time limit has been removed, but it is a gratifying thing that this habit is changing, especially in larger churches. It should be remembered though that sometimes the smaller churches, especially in rural districts, need this longer period of labor, where a constructive program can be carried out, more than do the larger churches, where strong laymen aid so much in the work. We need consecrated young men who will devote their lives to these problems and not simply use the small church as a stepping-stone. We must also have some adjustment of salaries so that men who are willing to so work can have a decent living and proper provision for the education of their families and for their own culture and refinement.

Each local church should be looked upon as a field for a campaign, and in the Methodist Church there is great possibility in looking upon a group of churches, such as a district or a Conference, as a field for a campaign, if the leadership is adequate and the group of churches are such that their problems are common. Too often our districts include churches whose problems are the very opposite, such as city

churches with extreme city conditions and rural churches with problems very opposite. This is true in some of the territory about New York city. If the city churches were stronger, they could well take, as a part of their task, the study and help of these weaker churches, but they often have all and more than they can do to maintain themselves. It would seem that one of the serious tasks of the leadership of the church would be the careful redistricting of certain sections, so that a group of churches with similar problems might be led to undertake a campaign together. In such case each church would need to undertake its share in its own local field, meeting its own peculiar situation. This would call for a program of education which preaching would enter into as a very determining factor.

It must not be understood that all the preaching is to be of this problem kind. It will be remembered that we have said earlier that such a program must be carried along with other special lines of preaching as well as occasional sermons which the times and conditions demand. But as near as possible the whole body of preaching should be anticipated and outlined toward a definite goal. There will be preaching to meet individual needs. People need comfort; they need encourage-

ment; they need to be straightened out and directed in their thinking; they need to know the ways of sin and temptation and the release from both which the gospel offers; they need guidance and light on the matters of prayer and doctrine; they need entreaty and decision —and salvation. All these and more do they need. But all these can be done, and better done, if thought out in advance and built into a program rather than if left to the inspiration of the week. Preaching is an individual message, but it is also a social message. Sermons that are intended for one individual will always meet the needs of many. When, therefore, a man knows his people and his community, it is possible for him to make even these individual sermons into a definite program which fits into the larger general program of preaching.

Suppose, for example, that a minister finds that many of the families in his church are doing nothing whatever in the way of family worship (not even saying grace at the table, except when the minister is there, and then sometimes forgetting it), and he believes, as he should believe, that it is not only a needed thing, but a possible thing to lead many of his families, especially those who have young children, to see their duty and take up some simple but real plan of home devotion. Will

it be best for him, and will he accomplish most, by just preaching a sermon some week when he feels like it, upon this theme, or would he probably accomplish much more by running a series of half a dozen sermons on the home, touching various phases of its life and drawing people to decision at its close? This series need not be carried along consecutively, but might even cover a whole year and be supplemented by personal letters and calls. Nothing, however, would be more appropriate at the Lenten season, for example, than such a series, closing with a definite opportunity for people to pledge themselves to undertake some form of family devotion. It is always well to let people do something when they think they ought. The time to strike the iron is when it is hot. It is not well to heat it unless you intend to strike it. So it is with men. When they are aroused to the sense of duty the opportunity should be opened for them to undertake that duty. A simple card in the pews following the last sermon of such a series on which is printed something as the following will do this: "I would be glad to have the minister call and consult with us about home devotions"; or it may be well to have two or three decisions which people may check, such as follow:

□We will conduct family worship in the home.

□We will revive the family altar.

□We would be glad to have the minister call and suggest plans for religious education in our home.

These three will meet the needs of different minds. The older people will be more likely to sign the first two; the younger people the third. It might be well also to have another which will give opportunity to pledge simply to say grace at meals. Some will sign this who will not sign the others, and these people, if followed up, can often be persuaded to use a bit of Scripture before grace, at least in the morning, and soon to be having Scripture and prayer at the morning meal. This is but an illustration of what may be done (because it has been done), not only with the question of family devotions but with an innumerable number of other matters pertaining to church and family life. Certainly, this is worth while. It gets somewhere, while haphazard, spasmodic preaching does not.

We hold evangelistic campaigns and urge people to decide for Christ. This is a part of any program of preaching; but why let this become a campaign and let all the other important matters be treated in a slipshod way? The program method of preaching makes the minister work, but it will be found in the long

run to be much less of a strain, because his work is laid out ahead and he is not forever worrying as to what he will preach about next; and, besides, the results will be so encouraging and inspiring that the work will seem much easier.

There are four definite services where such a program can be carried on: the morning preaching service, the evening service, a vesper service—if such is better than an evening service—and the midweek service. It should be said that the midweek service certainly ought not to be another preaching service, but it certainly can be a service where a body of teaching can well be carried on. This can be done and still give ample opportunity for expression on the part of the people. This service is the people's service and should be so considered and kept to this purpose; but even so there can be teaching carried through the year here with far better results to all concerned than just to pursue a hit-and-miss method of service. It would certainly seem that much more could be made, and should be made, of this midweek service than we are making. This service as now conducted, in the most of our churches, appeals to only a few people, and these people have a tendency to insist upon a type of service which keeps the majority of the parish away.

This service, as has been said, should be the people's service, but it should be all the people's service and not just the service of a very small part of the membership of the church who feel that only one type of service is consistent with the purpose of this hour. A church is a democracy, and no small minority has a right to determine the character of any service. There is no question but that this service can be made to serve the needs of a much larger constituency than it usually now does. This can be done too without sacrificing the vital things for which this service has always been used—that is, prayer and devotion. Better prayer and better devotion and better expression in testimony will come if there is something real to pray about and talk about than can possibly come by just letting people talk and pray about anything which happens to come to mind. A body of teaching upon some of the vital subjects of the Christian life, such as prayer, temptations, the Bible, etc., as well as many practical subjects of everyday life, can be very well discussed here to good advantage. These things, if properly handled, and if too long prayers are tactfully eliminated, and the singing is bright and strong, and the younger people are allowed to come and encouraged to participate, will soon bring this service up to the

place where it will serve a much larger proportion of the membership than at present. It may be necessary to change the entire character of the service for a time. People are afraid of this service, and much must be done to assure them that it is really for them; but it should be for them, and they and all must be made to see and believe this. Is it not far better to do this, though we sacrifice for a time some things we would like to keep, if we can win these people who are not now reached at all? After these people have taken the first step, which is attendance and familiarity, and when they come to feel the need of such a service and are participating in it, then can be added those things which should be made prominent here. It is doubtful, however, whether they would ever be added in the old form, but this would no doubt be best anyhow.

Without going into details as to plans let us just think of this service as one of the means by which the church can be taught and trained through a part of the program of preaching, thinking of preaching as one form of teaching.

The morning service lends itself more fully to the program of preaching than does any other service. Here all such matters as missions, and temperance, and family religion, and all personal religious matters can be taken up

with the minutest care; here the children will be trained in worship, and the parents in the care of the children; here the great truths of religion will be expounded and the people led to higher and nobler purposes; here the young men and the young women will be led to consider their own peculiar needs of life, and here the stranger will be refreshed and the sinner convicted; here the Bible will be expounded and the church history and life made real; here Christ will be preached, his teachings made human and the power of his life made to live in the lives of men. All this and much more will come through this service, and it will without question come with far superior effectiveness if it is presented as a program which follows the careful study of the needs of the local church. This study will not be made by the minister alone, but by the good and wise laymen whom he will gather about him for this important task.

At the evening service or the vesper service other things may be considered. The morning service has been mentioned as an opportunity for convicting men of sin. The evening service is often thought of as the evangelistic service, where evangelistic preaching holds sway. Now, there might profitably be some discussion as to just what constitutes evangelistic preaching.

I am persuaded that that which is often characterized as evangelistic preaching is not preaching at all. "Evangelism" is a much bigger word than it is often used to mean. It certainly means more than just a campaign for conversions. Evangelism may well characterize the entire work of the church. It certainly covers the teaching work of the church. No one has a right to say that a church is not evangelistic because it does not have a revival each winter. No one can rightly call a minister unevangelistic because he does not continually give appeals for public decisions. A man or a church may be just as evangelistic and be making just as many thorough Christians though not continually calling for conversions. They may be keeping people from falling into conditions from which they will need converting. This work of preservation is certainly a more important work than the work of rescue, although such a statement is not to minimize the work of rescue in the least. It must be said, further, that many men who need converting from indifference as well as from personal and social sins cannot be reached by public appeal which calls for public decision. Some of these men may be very prominent in the community —in social and business life—and while they will not be reached by public appeal they may

be won by personal effort. It may be well too that preparation for these personal decisions, which may be made only within the soul of the individual, will be made in these programs of preaching which tend to cover more fully the questions of personal sin and social obligation.

These evening or vesper services, then, may be given over to the consideration of many questions of practical moment. Questions of labor and capital can be discussed if done discreetly. The service may be made into a forum in which both sides of debatable questions are presented, and questions, as well as discussion, allowed from the floor. Pulpit editorials will arouse interest, as well as the answering of questions handed in by the people. A wide interest will be aroused in this way. Men will be attracted to the church who have feared it or scorned it. Information of the very best character is brought to the minds of the people and they are stimulated to think on public questions of social interest.

It must not be understood that these services are irreligious or foreign to Christianity. They are very religious and Christian. They are not of the traditional type, that is true; but some splendid men and women cannot be reached in the traditional way who will be reached in this

way and interested to a very much greater extent. Often these people are far from being the Christians we hope they will be, but because of this fact it requires the most elemental religious or Christian presentation to first persuade them. They need the milk of the word before the meat. Then by a taste of the good things and a quickening of the conscience, and by breaking down the reserve or fear or prejudice which they have had for the church, they are often brought into the morning service where the more wholesome truths are presented and where they develop in the way of life.

Some methods which are used to attract people to church are deplorable. They cheapen religion and the church and ultimately do great harm. Nothing too strong can be said against such methods. But there is a legitimate service that is attractive and useful and of high Christian worth. It is not a compromise or a half-way bazaar service. It is not cheap or showy or catchy, or just a musicale. It is a service that actually dispenses the truth of God in relation to some of the most human and practical questions of the day, and reaches many of God's own children who otherwise will not be reached. Men do not shun and are not indifferent to religion. They often shun

the church and certain types of Christianity, but at heart men are religious. When Jesus wanted men he went out after them and made plain the gospel truths by all the illustrations and methods of natural common life at his command. In this greatest and saddest of all the days of the earth, the church must arouse itself to the demands and offer its message in a fresh, living way if it would not be superseded by some agency which will better interpret Christ and his gospel to men. Such a spirit must dominate our preaching program.

The world war which is upon us has blighted many men's faith and has changed the faith of many more. The church must meet this new situation with its new demands. It is not going to be an easy task, but it is a challenging one which ought to stir the heart of every disciple of Christ, certainly every minister. Our preaching must be more practical and more real; it must come home to men with a new authority—the authority of truth; it must touch every relationship, social as well as personal, in all life, and men must be led to yield to its spirit and authority. This will require hard thinking and painstaking care and devotion on the part of the leaders of the church. Its preaching must have new plan and purpose. Men must be led to think straight about

this war. This task will not end when the war is over, but long after men will confuse the issues and misjudge the motives. Christian men will be on the defensive at home and on the mission field. Especially will our enemies need a carefully laid program of teaching, and the men of all lands must guard against letting their judgment and mercy be overridden by passion and lust. This surely calls for a program of strong, fearless preaching, filled with the wisdom and the love of God.

CHAPTER XI

THE PROGRAM OF SERVICE

This chapter on service may appropriately follow the preceding chapters on worship and preaching because service is the fruit of both. The word "service," as used in connection with the church, is a word which has caused division of opinion. To one mind the word "service" means the whole task of Christianity; the program of service is or should be the program of the church. To another mind the word means a substitute for the real business of Christianity. For to them Christianity is to change men's lives rather than to keep them busy. The first attitude is a rebellion against the idea that the essential work of the church is to get men saved from their sins, in the sense that they are insured for all eternity. The second attitude, in its best motive, springs from a feeling that in this rebellion—against the individual salvation idea—there is danger that men will be led to believe that they can substitute activities and charities for repentance and forgiveness.

It will be seen that there is truth in both attitudes, and, as we so often have to do, so here, we must seek the truth from both con-

ceptions. Salvation by repentance and grace is an eternal truth for which no amount of service of any kind can be a substitute. Men do forget this at times and seem to think that acts of service, both individual and social, constitute the whole of the Christian life and program. They forget that all service must be the expression of personality, and that the first, if not the most important, task of the church is to build up this personality. It will be contended that this personality can be built up through service, and some will even hold that it can only be built up through service, but the lives that have contributed the most valuable and lasting types of service to the church and to the world have been those which have felt the absolute necessity of practicing a communion with God as a source of service. The expression of the individual life, like the leaves and flowers, must root back into something for existence. The trolley soon comes to a halt when it loses touch with the power house. It may run for a while under its own momentum, but it will soon stop unless it is again connected with the source of power. Equally will a man lose the vitality which makes all service effective unless he keeps his life in vital touch with the Source of all life. This cannot be stated too strongly.

On the other hand, there can be no true salvation which is limited to the idea of personal piety and selfish assurance of safety from eternal punishment. Moses, feeling the weight of the sins of his people until it became a burden he could no longer endure, cried out to God to save his people or blot his name from the book of life. Likewise Queen Esther so loved her people that she stood ready to risk her life and perish if necessary to save them. This is the true conception of what life is for, and the only true conception. Jesus gave expression to this principle when he declared that he who would save his life must lose it. Men must not only be good, but good for something and for somebody. To be saved does not mean to be safe, but to be a saving force in society. The healthy person is not the one who continually runs from disease, but the one who inspires and radiates health among men. The same is even more true with reference to Christian health. Individuals are saved to save. Their personal salvation is not an end in itself, but a means to the salvation of other men.

With this in mind, let us consider four lines of service in which the local church will engage. There will be all of that service which is necessary to the maintenance of the local

church; that service which the local church contributes to interests outside itself, such as missionary service; also the service individual Christians contribute to the community by living daily lives of faithfulness and honor in all their business and social relations; and that type of service which the church, by its preaching and teaching, by its ideals and practice, contributes toward the Christianizing of the social order.

1. First consider that service which is necessary to the maintenance of the local church. All that has been said in previous chapters with reference to the work of organization, membership upkeep, financial labors, pastoral care, and especially the work of teaching and training the youth of the church constitutes a type of service in which the membership of the local church may be enlisted to the advantage not only of the local organization but also to those engaged in conducting the work. One of the problems of the local church is the problem of its unemployed membership. With certain classes of the membership it is difficult to persuade them to give that personal interest and participation which is so necessary to them and to the church. They are ready to give money but not time and service. Because of this the church loses the ability of some of its

very best men and women. The church needs money. It cannot exist, of course, without it, but it must never be forgotten that the only investment which will ultimately save and upbuild the church and its work, or any other institution for that matter, is the investment of personality. It would be well if those uniting with the church were asked not simply whether they would support the church according to their ability, meaning according to their financial ability, but it would be well also to ask the question, "Will you support the church by your service as well as by your financial means?" Some churches have found it helpful to have new members sign pledge cards for service at the time of their uniting with the church, and other churches have made it a practice to take an "every-member canvass for service" during the year, as well as for financial support. These cards not only indicate the number of hours per week that people will serve the church, but they also indicate various lines of service which give people an opportunity to express their preference.

2. The duty of the church, however, is larger than the mere matter of maintaining its own life. We are not called upon as a church to trump up service just for the sake of keeping people busy. There is a sense in which the

church has a duty here. Just as it is necessary to take the interned German crews out and give them exercise, so it is necessary to exercise the membership of the church, but the membership will not long remain interested in service which is just for the exercise of the individual and has no further importance. Some churches seem to feel that they have done their duty if they maintain their own existence. But the church is in the world not as an end but as a means to an end. It is in the world, "not to be ministered unto but to minister," and when the local church has come to the place where it must expend all of its activities and means upon its own existence, then certainly the time has come for it to cast in its lot with some other church, that together they may be a serving force in the community rather than a selfish force living off of the community. The sentiment which keeps churches in existence in communities long after they have lost their constituency and usefulness is nothing short of unchristian and should not be tolerated.

This service outside the local field falls naturally into three divisions. These activities are very familiar and will need but slight mention. There are those activities outside the actual maintenance of the local church, but confined to the local community. Some peo-

ple's interests go no further than this field and can be very useful here. Then there are those interests beyond the local community, but confined to America. This work is commonly known as "home missions." There are also those whose interests are limited to this field. Frequently people are heard to say, "I have no interests in foreign missions because there is enough to do at home." This sometimes is an excuse for doing nothing, and yet there are those whose interests do not go beyond their own home land and who are a great service to the church in this field. Then there is that larger interest in humanity throughout the world which we call "foreign missions." It is unfortunate that there is such a sharp distinction in the mind of the church between home and foreign missions. With the foreign element constituting so real a part in our home work and with the great world interest coming so near to all of us, it would seem that we should be able to accomplish more in the long run if this distinction were eliminated and all such work were made to come under the head of missions, with home and foreign departments. This would have a decided advantage in the women's work of the local church, where there is often friction between these two organizations which is not wholesome. It would

seem also that one such board for the denomination would ultimately be better for the general cause, previous experience notwithstanding. At any rate, these three lines of missionary interests—the local community, America, and the world—constitute fields for service into which the local church must enter if it is to fulfill its mission. If it refuses such service and lives unto itself, it will surely die. The church that saves its life will lose it as certainly as the individual, while the church that loses its individuality in the great world causes will find itself in the larger life of the whole church and the kingdom of God.

3. The great service, however, which the church must perform is not in creating special tasks for people to do, but in leading people to see that they are serving God, and Christ, and the church by carrying the will of God and the principles of Christ into all life's relations and activities. Here is a business man, for example, who has established himself and a business institution in the community. He sells shoes, clothes, or perhaps groceries. He has an opportunity in this business not only of furnishing the needs of men in daily life, but of doing that larger and more important thing, building a business institution in the community that may be as great a testimony for righteous-

ness and for God as any library, school, or church. Through his example in efficiency, fairness, faithfulness, unselfishness, cooperation in the interests of the community and the good of all men, he, by his business and by his personal relation to it and to the community, is preaching a daily sermon for God and his truth. When men see him walking through the streets the thought comes to their minds, "There is an example of honest, faithful, unselfish citizenship." They point him out to their sons as an example to follow. When people think of his business the same thought comes to their minds, perhaps unconsciously, but nevertheless really. This type of service which the church is exerting is sometimes overlooked, but there is no service which is so important as this. The best testimony of anything is when it works, and here is Christianity in daily action.

The same sort of an illustration could be given of a faithful woman in her home. She is a good housekeeper, a good mother, a good friend—the principles of Christ which she has learned through the church are being put into daily domestic life and into all of her social relations. She is not prudish, and may not speak of her Christianity much in public, but her Christianity becomes a daily testimony

because it is real and practical. The following words from Dr. L. Mason Clark, pastor of the First Presbyterian Church, of Brooklyn, are so pertinent that I want to quote at length:

"Can we not get rid of the notion that the only kind of church 'service' is that which aims immediately and directly to tie everybody up to some distinctively church activity? Is it not 'service' for a church member to live his daily life with patience and faith? Is it not 'service' for our boys to get their lessons at school and for our girls to be modest and studious and courteous? Is not a man who attends to his family and his business and his citizenship doing quite as much for God's church, and all the rest, as if he joined Kappa Sigma Pi or distributed cards to strangers at the church door?

"*The older I grow the more suspicious I become of this attempt to limit the idea of service to a few or many dinky things which enterprising clergymen think up in order to keep busy folk still busier. It looks to me as though the church were trying hard to keep itself alive instead of really living.*

"The fact of the matter is that many ministers do not seem to consider that the church at work is the church doing its daily duties in society, whether at home or in business or

in politics. The church assembled is the church at worship. But when church folk are minding their own business and living decent lives and taking care of their children and being cheerful and patient and useful, that is the church at work. And all the Queens of Avalon and the Kappa Sigma Pi's do not amount to a hill of beans as expressions of church work in comparison with the common, ordinary fidelities and courtesies of boys and girls who are learning to live right, because they are trained in right homes.

"Now, for a testimony. It will have to be very personal. The church I serve has two separated congregations, about three quarters of a mile apart. Two distinct plants. Two very different neighborhoods. A different staff of workers in each place, but only one organization, one Session, one Board of Trustees. It is not a case of church and mission, but a case of church and branch. Nominally I am in charge of the two. Actually I have only the home church. At the branch they have a minister, a paid Sunday school superintendent (who also serves the home church school), a parish assistant, a trained nurse, a dental doctor and a regular physician, two kindergartners, a daily clinic, and all the clubs and arrangements for boys and girls and women

and men that human ingenuity can suggest; also a gymnasium and three paid workers to look after these special interests. The plant there is a regular beehive for industry. There is something going on every minute from early dawn till very near early dawn again.

"On the other hand, this home church, which is more particularly my *campus martius*, is about the least organized of any church I ever heard of. We have morning and afternoon Sunday services, Sunday school, Wednesday evening meeting. Then the women have their Society for Missionary Work and Study, once a month; the men have a club once a month, six months in the year; the girls have a Guild, once a week during the winter; a troop of Boy Scouts meets in the church building once a week though the troop is in no sense an organization of the church. Last of all the ladies have a large Aid Society. *There is no Christian Endeavor, laus Deo, no young people's prayer meeting, no women's prayer meeting, and, of course, no K. S. P. and friends of the late King Arthur.*

"Well, what is the result? The men and women of this church, almost totally, are identified with the various public interests—directors and trustees and managers of most of the charities and hospitals and Homes of

the town. You can hardly put your finger upon a man or woman or girl who is not specially interested in some of these institutions. I call that the church at work. The church at worship is for them the place and source of their inspiration. And that is my idea of what a church is for.

"I venture to put the matter in this bald way because to my mind the other side of the case has been overworked. All this talk about 'recruits for service' is rather vague. When a person 'joins' this church, instead of giving him or her a list of organizations to become burdened with, I would rather give an inspiration so that that person may go straight back home or to the shop, or wherever it may be, and live a faithful and clean life. That seems to be the church at work and realizing its ideal."

This opinion and testimony of Dr. Clark's well states and illustrates the most real and lasting service which the church contributes to the world, and should never be lost sight of in our thought of the church at work.

4. The last phase of service which we will consider is very much akin to the preceding, but is broader in its scope. It has to do with the influence which the church is exerting and must exert upon the social order. Through its

preaching and teaching, through its missionary activities, through the personal life of its members, and by means of all its power, it has and must continue to serve the world by building the Christian society, the kingdom of God. The danger of being a nominal Christian and failing to exert an influence upon the social order is well stated by Dr. W. E. Orchard in his book entitled The Necessity of Christ. We do not agree entirely with his conclusion, but the tendency to which he points must ever be kept in mind. Dr. Orchard says: "Christian ideas get diluted in this process until they are indistinguishable from the general conception of all well-meaning people. Christianity comes to mean nothing definite, challenging, rallying. Persons are converted to Christianity; but they find themselves in a social order which they cannot change, and which soon they do not want to change, for they are involved and have invested in it too heavily. They may even become, while retaining a great devotional adherence to Christianity, the chief supporters and stoutest defenders of things as they are. They get into places of power, and we have hopes that they may redeem politics and Christianize the administration of the state; but they often degenerate into mere politicians, and in a crisis they will

direct their course by state necessities rather than by Christian principles. At present Christianity is losing heat faster than it can generate it, pouring its healing waters into a desert of sand which swallows them up and remains desert still."

This need not be discussed at length, as men such as Dr. Walter Rauschenbusch, Dr. Harry Ward, and others, have well discussed it in all its bearings. It will be well simply to keep in mind the distinction and balance of emphasis which has been stated in the first part of this chapter. Man is an individual soul and a social being. As an individual soul he must look to God and the church for daily spiritual food. As a social being he must look to the church to use its forces to assist in setting up a social order which shall give to men a community in which they can develop the great family of God on earth. These two emphases must go side by side into the accomplishment of this great task.

CHAPTER XII

A MODERN CHURCH PLANT

And now a final word about the building in which this program shall be carried out. The length of this chapter will be no indication of the importance of this matter. We cannot give detailed plans, however, but simply suggest the principles which should determine the character of an efficient edifice for a church to-day.

The plan of the building should follow the purpose and program of the church. The first question often asked is, "How shall the building look?" This is the point of view of the architect, and this often leads church committees astray. But in building a church edifice, while beauty and architectural symmetry must be considered, the first question should be, not How will it look? but What will it do? We should be pragmatists here and ask, first of all, "Will it work, and will it work in our place and for our needs?" If this question is kept strictly in mind, much is settled.

When it comes to planning the details of the building, the church committee should be guided by the needs of the program to be worked

out. The first item of importance in this program, in our mind, is the religious educational needs. And while this is so important, it is often sadly neglected.

"Hundreds of thousands of dollars are ill spent annually on new Methodist church buildings. We are in the midst of a remarkable building era in the life of the church. Many new churches are being erected each year, yet it is almost impossible to find church buildings really well equipped for Sunday school purposes. Most of the churches constructed during the past year, so far as provision for the Sunday school is concerned, were out of date before the day of dedication.

"Of course, if one were to take at face value the glowing accounts supplied to the church papers, the situation might readily be believed to be very different. The average new church is described as modern in all its appointments. In nearly every case the detailed description of the building belies this characterization. It reveals that in addition to an auditorium the building has a single Sunday school assembly room, with few or many surrounding classrooms. This type of building was modern a generation ago. To-day it is hopelessly out of date."

This quotation from the Sunday School

Journal, January, 1917, is not overstated. The tendency, if the Sunday school interests are considered, is to build according to the old "Akron plan," which came into being as a result of the idea of bringing the whole school in assembly under the direction of one superintendent. This plan has one large assembly room with individual classes opening off. Under our graded plan of to-day, however, the Sunday school is not often assembled as a whole, but meets in separate departments where separate and distinct exercises are conducted according to the ages of the pupils. This requires not only separate classrooms but separate department rooms for each department of the school, and is no more difficult to build and no more expensive when building a new church than the older plan. If a church is to be small, or if a church has been built on some other plan, then such features as movable partitions and folding doors can be provided at nominal cost. But the question of cost is not to be compared in considering the need and opportunity. The graded principle is here to stay because it is true and is the result of years of study and experience, so there is no need to fear radical change in undertaking such plans. Those who wish detailed plans will do well to consult the issue

of the Journal to which reference has just been made.

Another prominent feature of the church program, which needs to be well taken care of in the church building is the room for worship. This has always been held to be the most important part of the building, and next to the Sunday school department it is. If a church is to be large enough, it is a splendid thing if this room can be kept exclusively for worship, that the atmosphere of the place may not be disturbed by the spirit of all sorts of other interests. This has been more fully stated in the chapter on "The Program of Worship." The matter of detail in building this room can and must be left to the taste of those who are to be served, but large use should be made of the experience of others, and many well-built and well-equipped church edifices should be visited. The architecture of this room should be warm and worshipful; there are many advantages to be considered in the placing of pulpit and organ and choir; and the comfort and interests of the children should not be overlooked. This room is not for adults alone, therefore some children's pews or seats should be included in the equipment. The little folks cannot be trained in the habit of attending the service of worship unless their

shape and size and general comfort is considered along with that of the adults.

Another phase of the program to consider is that which has to do with the social and recreational life of the church. What a church should do in this way depends very largely upon its location in the city or town and upon the character of the people it serves. If there is no gymnasium or other such recreational facilities in reach of the young life of the community, then a church should seriously consider something of this nature in its plans. On the other hand, if the city has such facilities and the youth of the church can be well or better cared for there (as often it can), then the church had better stick to that which has become more especially its task. Some churches, however, feel that they get more from their boys and girls and young people if they provide these athletic and social opportunities in their own church rather than leave them to a Y. M. C. A. or a Y. W. C. A. At the First Presbyterian Church, Bridgeport, Connecticut, they have kept a record of the boys of their church who have been cared for in this way by the Y. M. C. A. and those who have been cared for in the Church Recreational Hall. (This building is in the same yard with the church but a separate building.) They have

found that during a number of years their own boys who have been cared for in the church recreation hall are very much closer to the church and a greater number identified with its membership and active in its life than those of their own boys who have gone to the Y. M. C. A. This would seem to be reasonable, yet, after all, it depends on the relation between the Y. M. C. A. and the church and the spirit in which they work together. If the relation is close and the spirit is one of careful cooperation and the plants are near enough, it seems to be a duplication of work which the Y. M. C. A. can do better than for the church to try to run such work itself. It must be said that often there is not this cooperation, and some other course must be pursued. The question to settle is just this: Are the boys and girls and young men and women of the church receiving this part of their nurture as they should? If they are not, and there seems to be no immediate way of accomplishing this end, then it is the church's duty to make provision for the need.

Besides a strictly recreational phase of life there is a social life to be considered. In smaller towns this is a real need which the church must meet, not only for the youth but for the adults of the church. Here we find a

legitimate use for a kitchen and dining room in the church plant. The dining room may very well be the same room as is ordinarily used for some other purpose, such as a large adult Bible class, or even a department of the Sunday school. It is to be hoped that our churches are fast approaching the time when kitchens and dining rooms in the church will be utilized for such purposes as these rather than for the financial ends to which they are now so often devoted. These social privileges and facilities should be extended to the children and young people of the church as well as to adults. Sometimes the Ladies' Aid Society will monopolize this part of the church life and restrict the use of dishes, tables, etc., to their own affairs. It is better if all these furnishings belong to the church rather than to any one society, and that they are cared for and put under the authority of a committee of the church which has sympathy with the whole church life.

Church parlors are quite necessary for social and business meetings of the church and community, and in downtown churches the church can serve a distinct need among girls who are living in rooming houses, by providing parlors where they can bring their friends. The church may in this way become a home to the home-

less, and save many lives that might go astray from sheer force of circumstances.

A part of the church life that must be considered in a plant of any size is the business end of the institution. A church office, with good office furniture, is essential these days. A Sunday school or week-day church school that properly cares for its pupils will need a staff of secretaries who will need office room. Committees and boards must have rooms in which to meet, although these can often be rooms which are for other purposes as well. We certainly should not waste rooms for these or any other purposes where careful plans and management will make efficiency possible at less cost. But the business of the church should be done in a businesslike way, and if it is to be so conducted, proper facilities will be necessary. Such provision always will pay for itself.

Without going into the matter at length it should be stated that where the community warrants the expenditure, a separate building such as a Church House or Parish House is the best solution for all church activities outside of the usual preaching and worshiping services. This will be found to settle a great many questions upon which members of congregations often differ widely in opinion.

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